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ABSTRACT

This teaching unit contains materials on sex role stereotyping which can be used as the basis for inservice training with those involved in the human services. The ultimate goal of the unit is to help women and men to begin to accept each other as equal human beings, recognizing the contribution which each can make to the community. Teaching strategies include lecture, classroom discussion based on readings, individual and group activities, simulation games, and role playing. The following topics are covered: (1) what sex role stereotyping is, (2) bases for sex role differentation, (3) impact of sexism on society, (4) implications of changing roles of women and men for society, and (5) implications of the changing role of women and men for the human services. The materials include brief statements of information on each topic. The information can be used as a basis for lectures or can be distributed to students for discussion and individual assignment. Also included are annotated bibliographies, reviews of tapes, simulation games, role plays, exercises, and suggestions for using the materials. (Author/RM)

ED 096188

SEX ROLE STEREOTYPING:

Implications for the Human Services

by

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INTRODUCTION

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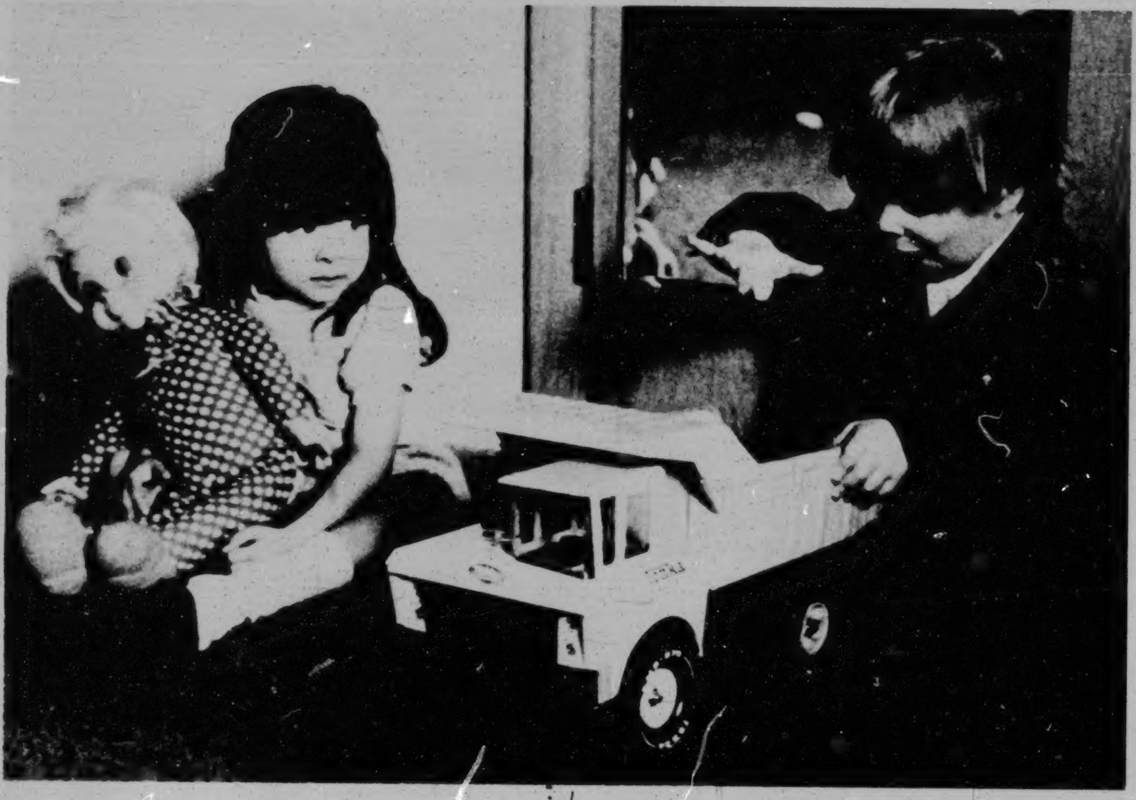
WHAT IS

SEX ROLE STEREOTYPING



INTRODUCTION

Goals of the Packet

The ultimate goal of this material is to help both women and men to begin to accept each other as equal human beings, recognizing the contribution which each can make to the community and accepting each other, not as competitors to be defeated by any means, but as co-contributors and strugglers for the achievement of full personhood.

More specifically we are attempting:

1. to create an awareness of the extent and ramifications of sex-role stereotyping for our society.
2. to explore the implications of female/male stereotyping for professional practice among human service workers.
3. to help human service personnel recognize and accept a variety of life styles for women so that they can support their clients' innovations and experimentations with new roles.
4. to make persons aware of the need to expand the career choices of women within the human services. This would involve efforts at raising the aspiration of women as well as efforts in the legal/political arena designed to open these jobs to women.
5. to help human service personnel recognize that for the immediate future innovators will be labeled as deviant and thus will suffer and seek help from social agencies. These persons should not be viewed as "sick" or pathological.
6. to provide human service workers with the tools for examining the policies and practices of the systems within which they are employed for sex role stereotyping and hopefully, to begin to eradicate such stereotyping.

Content and Target Population

This teaching unit has been designed for the human service practitioner/student. By human services we mean those occupations and/or professional clusters within which the social, psychological, educational, mental and physical health needs, in relation to protection and social environment, are served.

This concept of human service was derived from the work of Frank Riessman, Charles Grosser, Margaret Thompson and Alan Gartner.[1] Professional disciplines of a given setting such as education, social work and social welfare, mental and/or physical health, corrections, police and law enforcement, recreation, child development, community planning, and the ministry, all fit into this category.

This material is a compilation of information which Minnesota Resource Center contributors, engaged in exploring or combating sex role stereotyping have found to be useful.

The specific topics covered are:

I. What is Sex Role Stereotyping?

II. Bases for Sex Role Differentiation.

III. Impact of Sexism on Society.

IV. Implications of Changing Roles of Women and Men for Society.

V. Implications of the Changing Role of Women and Men for the Human Services. THIS IS THE AREA OF SPECIAL EMPHASIS.

The materials include brief statements of information pertinent to each topic. This information can be used either as a basis for lecture, or could be distributed to students for discussion and individual assignment.

Also included are annotated bibliographies, reviews of tapes, simulation games, role plays, exercises and suggestions about how the material can be used.

---

[1] Gartner, Alan. "Paraprofessionals and Their Performance, A Survey of Health and Social Service Programs". Praeger, 1971.

This material could be used as the basis for in-service training for human service practitioners already in the field and could also form the core of a course offering in an academic program in any of the human service professions.

What is Sex Role Stereotyping?

SEX ROLE STEREOTYPING is the assigning of social and cultural roles in our society to men and women on the basis of anatomy rather than on the basis of the abilities and aptitudes of the individual woman or man.

SEXISM is

1. a belief that the human sexes have a distinctive make-up that determines their respective lives, usually involving the idea that one sex is superior and has the right to rule the other.
2. a policy of enforcing such asserted right.
3. a system of society and government based upon such assertion.[2]

A SEXIST is a person who assumes or justifies or proclaims the ascendency of one sex over another.

SEX EQUALITY is "a socially androgynous conception of the roles of men and women, in which they are equal and similar in such spheres as intellectual, artistic, political, and occupational interests and participation, complementary only in those spheres dictated by physiological differences between the sexes..."[3]

That there are differences between males and females is obvious. What is open to speculation, however, is what proportion of the differences are socially and culturally rather than physiologically determined. What seems clear is that at this time, neither social nor biological science can satisfactorily answer this question. However, in those areas of sex differences now considered to be socially determined, opportunities for social change toward a closer approximation of equality between the sexes are large enough to constitute a challenging arena for thought and social action.

---

[2] K. Shortridge, "Women as University Nigger", University of Michigan Daily Magazine, April 12, 1970, pp. 4-5.

[3] Alice S. Rossi, "Equality Between the Sexes: An Immodest Proposal", pp. 98-140.

Men and women in our society do not have equal rights under the law, in the labor force, in education, in the professions, within the family. This fact is well-documented. For example:

--Prior to the passage of the ERA, the only legal right shared by all women under the Constitution was the right to vote.

--In the U. S. there are 1,000 individual state laws that discriminate according to sex. In one state, a woman's clothes legally belong to her husband.

--The Equal Rights Amendment which states simply, "EQUALITY OF RIGHTS UNDER THE LAW SHALL NOT BE DENIED OR ABRIDGED BY THE U. S. OR BY ANY STATE ON ACCOUNT OF SEX," passed the U. S. Congress in 1972 after a 49 year struggle.

--Women make up over 38% of the labor force. However, only 7% of physicians - only 3% of lawyers - 4% of full professors - 7% of scientists - 2% of business executives are women.

--Men have been forced to serve in the military in times of national emergency, women have not.

--Women with college degrees earn less than male high school drop outs.

--Women are much more likely than men to gain custody of children in divorce proceedings.

--Women workers are concentrated in low-paying, dead-end jobs. As a result, the average woman workers earns less than three-fifths of what a man does, when employed full time, year round.

--The wage gap between men and women has been increasing rather than decreasing in the last 25 years.

--40% of all working women are single, divorced, widowed, or separated. They are working out of necessity.

--Of those women whose children are between the ages of six and 17, 62% of the black women and 50% of the white women are in the labor force.

--51% of the shareholders in this country are women. However, the holdings of women are so small, that they actually own less than 18% of all shares.

--In many states, a woman cannot open a charge account or a bank account without her husband's permission.

--In the federal government's job code, which rates occupation for complexity, the occupations of foster mother, child care attendant, home health aide, nursery school aide and housemaid are rated below dog trainer, hotel clerk and barber.

--Only a minute proportion of the moneys spent on sports programs for high school and college students are spent on programs in which women can participate.

--The average American woman will marry at 21 and have her last child at 28. That last child will start high school when the mother is 46. Fully half her adult life still looms ahead. Yet, women are still encouraged to prepare for motherhood and child rearing as though it will occupy them full-time for the rest of their lives.[4]

--In a study by Broverman, mental health practitioners, psychologists, social workers, etc. were asked to describe a mature, well-adjusted man, a mature, well-adjusted woman, and a mature, well-adjusted person. The descriptions for man and person coincided: however, the description of the well adjusted woman showed her as:

more submissive
less independent
less adventurous
more easily influenced
less aggressive
less competitive
more emotional, excitable and vain[5]

Men and women in our society suffer from being programmed from infancy into stereotyped adult roles solely on the basis of their sex. Studies have indicated "that by the time the child is five, the little boys have learned that crying is for girls only, that playing with dolls is 'sissy', that they are expected to be tough and aggressive. The little girls have learned that they are supposed to like to cook and sew and get dressed up and practice being 'mommy' with their dollies and above all, not be be aggressive or even assertive. Both the little girls and little boys have learned to laugh at the idea of a girl being a doctor or an engineer."[6]

Where does all this come from? Obviously, the institutions in our society - the family, the pre-school, the churches, the social service systems - are transmitting a clear message to our children about their place in life. However, at a time in our society when a significant number of women never marry - when 10% of all those who do marry will be divorced or separated, when overpopulation dictates de-emphasis on child-bearing, when most men's jobs, and indeed the peace of the world, will demand not physical strength and combativeness but rather understanding in human conflicts, social poise, and skills in interpersonal relationships, these messages are clearly dysfunctional.

---

[4] California Advisory Commission on the Status of Women, 1971.

[5] Inge Broverman, et al, "Sex Role Stereotypes and Clinical Judements of Mental Health."

[6] Dick and Jane as Victims: Sex Stereotyping in Childrens Readers, Women on Words and Images, Princeton, New Jersey.

These dysfunctional messages have ramifications within the sphere of family life in that they limit the behaviors of men and women to narrowly defined, often unfulfilling roles. Men are often saddled with the entire financial burden, not only of their children, but also of their wives. And since manhood has been equated with financial success, the threat of failure is even greater. Men often have little meaningful contact with their children, to the detriment of both. Just as women are discouraged from expressing their assertive needs, men are not allowed to express their dependency needs. Human beings, however, have both sets of need.

From birth, a woman, regardless of her aptitudes, skills and personality, is expected to have as her chief career and source of fulfillment, homemaking and child rearing. However, few persons would assert that all men are really meant to be engineers or lawyers. It is not that the jobs of homemaker and child rearer are not important. It is rather that not all women are suited for them. Many women do not find these roles sufficiently fulfilling, and for most women, these activities will not occupy even half of their adult lives.

Human service workers see the results of this kind of stereotyping in the depressed women, the overly-dependent children, and the tension-filled, ulcer-ridden men who seek their help.

However, many problems, even in the personal family sphere, cannot be solved on an individual basis but require solution on a societal level by changing the institutional contexts within which we live.

American men and women live in an age of unprecedented change and choice. Change itself is certainly not new. However, the pace and intensity of change today makes unprecedented demands on the individual's ability to cope. It takes time for individuals to learn new skills and habits and new modes of interacting, and to get over the nostalgia and resentments that manifest themselves when old and familiar things are destroyed. However, today's values, skills and habits are outmoded or obsolete even before they have become integrated.

The growing complexity and increased mechanization of life has heightened competition on the one hand and increased the fervor of our quest for security on the other. Our ability to deal with these forces impinging on us is inhibited by a very limited view of what masculinity and femininity are and how they can be expressed. One's choice of what to be and do and think are considerably narrowed. Frustrations and anxieties are heightened when the outmoded masculine and feminine stereotypes clash with the individual's basic temperment.

The patriarchal system has proved to be costly to men as well as women - a cost that may go even higher in today's shifting complex society.[7]

Overview

Many currents of social change have converged to make the elimination of sex role discrimination a crucial issue at this point in time. Some of the pertinent factors are listed below.

Mechanization and automation have made physical strength less important in the marketplace. Therefore, women and men are both able to (physically) fill most jobs.

With the increased availability and effectiveness of contraceptives and the availability of abortions, anatomy is no longer destiny in the pervasive sense it once was.

---

[7] Myron Brenton, The American Male.

The Viet Nam War, which led to intense questioning of traditional American assumptions and institutions, also helped create an atmosphere in which people became increasingly aware of other injustices. Men began to question the assertion of their superiority over other persons as an indication of manhood.

The civil rights movement of the 1950's and 1960's helped to create an atmosphere ripe for the emergence of demands that stereotyping and discrimination in other areas be brought to an end. This was not the first time that civil rights and women's rights linked. The Abolitionist movement before the Civil War coincided with the early rise of American feminism.

Better education for women, including minority women, has broadened their perspective beyond the traditional homemaker role. They, along with males, have experienced heightened expectations - and a sense of frustration - when these expectations were not realized.

Middle class women acquired education and chances at careers in the same period of history that they lost the unpaid household help of relatives who were formerly present in the extended family.

At the level industrial society has now reached, it is no longer necessary for women to confine their life expectations to marriage and parenthood. A declining birth rate and the fact that women are living increasingly longer (and also longer than men) means that a smaller proportion of women's lives will be devoted to bearing and rearing children.

The phenomena of rapidly changing female/male identities, of awareness of sex role stereotyping, and of increasing consciousness and expanding options for both women and men, have ramifications for human service professionals as they relate to each other and to their clients.

****

The demand for sex equality is beginning to be voiced both within and outside of the profession.

There has been increasing insistence from women's groups that much of the counseling done by ministers, by guidance counselors, by psychologists, by public health personnel, is actually dysfunctional for women.

Jo Ann Gardner in her publication "Sexist Counseling Must Stop" says,

> ...therapy is bad for women. Right now in our excessively sexist society, it is unlikely that anyone, without special training in feminism, can create conditions which would encourage females to 'exercise their right to select goals if those goals are at variance with the goals of the counselor'. The goals of counselors trained in traditional programs can hardly be expected to do other than reflect sexist values....[8]

Similarly, Johnnie Tillmon, a welfare recipient, spoke out eloquently against the sexist policies and practices of the welfare system,

> I'm a woman. I'm a black woman. I'm a poor woman. I'm a fat woman. I'm a middle aged woman. And I'm on welfare. In this country if you are any one of those things...you count less as a human being. If you are all of those things, you don't count at all.
>
> The truth is that AFDC is like a super-sexist marriage. You trade in a man for The man. But you can't divorce him if he treats you bad. He can divorce you, cut you off, anytime he wants. But in that case, he keeps the kids, not you.
>
> The man runs everything. In ordinary marriage, sex is supposed to be for your husband. On AFDC, you're not supposed to have sex at all. You give up control of your own body.[9]

Women are being urged by some human rights strategist to stop volunteering to help organize community projects, to lead children's groups, to work in hospitals unless and until human service agencies begin to change their sexist orientations. If this happens, churches and agencies will lose valuable personnel.

From inside the professions, more voices are being raised in protest over the role stereotyping of men and women not only in the counseling situation, but in policy decisions and within the professions. Increasing numbers of professional journal articles are being addressed to these problems. Entire issues are being devoted to the subject in some fields.[10]

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[8] Jo Ann Gardner, "Sexist Counseling Must Stop," p. 712.

[9] Johnnie Tillmon, "Welfare is a Woman's Issue," p. 111.

Women's caucuses have developed within several professional organizations. These caucuses address themselves to feminist issues within the professions.

These voices are beginning to be heard by some educational institutions. The Feminist Press, Clearinghouse on Women's Studies[11] disseminates information on more than 1,200 college courses and 50 programs in the area of women's studies, a few of which are being offered as part of the educational program of various human service professions.

Where such courses are not available, there are many instances of students joining together to create such materials.

Some human service agencies and organizations have begun to offer in-service training programs for their staffs in the area of sex role stereotyping. Seminars, workshops, and conferences concerning the implications of sex role stereotyping for the human services are being offered in increasing numbers.

While some human services practitioners have heeded these increasingly insistent voices from within and outside the professions, many still shrug off the issue of sex role stereotyping with a snicker.

Frieda H. Engel, in her paper, "Women in Social Work: History, Development, and Feminist Issues" recounts the laughing reception that a student social worker received when she tried to speak out on this issue at the 1972 Council on Social Work Education Conference.

> The audience of social work educators responded to her request for an examination of curriculum content and a consideration of institutional discrimination against women with a great spontaneous burst of laughter.[12]

---

[10] Jane B. Berry, "The New Womanhood: Counselor Alert," The Personnel & Guidance Journal.

[11] The Feminist Press, State University of New York/College at Old Westbury, Box 334 Old Westbury, Long Island, New York.

[12] Frieda Engel, "Women in Social Work: History, Development, and Feminist Issues."

Very similar experiences have been reported from encounters with groups of guidance counselors, psychologists, psychiatrists and ministers.

Sex role stereotyping and discrimination in our society are facts. This is documented in this book as well as in numerous other sources. Their crippling effect on both men and women is equally well documented. As human service professionals, we must begin to look at these facts, even though it may not be comfortable; even though they may strike at our deepest prejudices, at the very theories upon which we base our practice. Further, we must attempt to change both the institutional and personal systems that contribute to this stereotyping. This means we must examine carefully our activities as planners, as counselors, as organizers, as policy makers, and as administrators for sexist implications. Most important, it means changing our modes of operation when they are found to be sexist.

This packet has been created as an attempt to help human service practitioners/students to first look at the problem and then further to offer suggestions for freeing people from sex role stereotyping both within the profession and in the larger society.

Some demand for material such as this is now being voiced. We hope that this book will help foster yet more demand, and that human service practitioners will come to understand and implement those activities necessary for the eradication of sex role stereotyping.

Exercise: This reading has been reprinted for possible use in an orientation session on sex role stereotyping. It should be read aloud to the group.

WOMAN - WHICH INCLUDES MAN, OF COURSE

An Experience in Awareness
by Theodora Wells*

This Article has been removed to conform with copyright regulations. (pgs. 13-14)

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* copyright 1970. First published in Newsletter, Association for Humanistic Psychology, VII:3, December, 1970.
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Bibliography

The following books, articles and films are most useful for orientation and sensitization to sex role stereotyping. Check the Annotated Bibliography at the end of this book for additional references and notes about the work listed here.

Farrell, Warren T. *Men's Liberation: Beyond Masculinity*.

Gornick, Vivian and Barbara K. Moran, eds. *Woman in Sexist Society*.

Morgan, Robin, ed. *Sisterhood is Powerful*.

Rossi, Alice, "Equality Between the Sexes: An Immodest Proposal" in *Women in America*.

Audio Visual Materials

1. "Anything You Want to Be" (film)
2. "Modern Women: The Uneasy Life" (film)
3. "Where Am I Now That I Need Me" (multi-media presentation)
4. Sexism Videotape #2 (videotape)
5. Men and Women (game)

That man over there say that women needs to be helped into carriages and lifted over ditches and to have the best place everywhere. Nobody ever helps me into carriages or over mud puddles or gives me any best place. An ain't I a woman? Look at me! Look at my arm! I have plowed and planted and gathered into barns, and no man could head me. An ain't I a woman? I could work as much and eat as much as any man -- when I could get it -- and bear the lash as well. And ain't I a woman? I have borne 13 children and see them most all sold off to slavery, and when I cried out with my mother's grief, none but Jesus heard me. And ain't I a woman?

SOJOURNER TRUTH, Former Slave
Women's Rights Convention
1848

BASES OF SEX ROLE DIFFERENTIATION

BASES FOR SEX ROLE DIFFERENTIATION

Our sexist society did not spring full grown like Athena from the brow of Zeus. Rather, it emerged gradually, gathering impetus from many sources. A review of the literature indicates that there are four foundations upon which modern sex role differentiation is based:

1. biological differences between men and women
2. Judeo-Christian (Biblical) values
3. theoretical formulations, particularly Freudian and neo-Freudian theories
4. cultural values

These topics are explored here to help the reader to gain insight into the roots of sex-role stereotyping. In order to understand the impact of sex role stereotyping on society and to make effective changes, one must be aware of the societal and cultural bases of this type of discrimination. It is recognized that each of these areas overlaps somewhat with the others and that there are probably other bases of sexism which are not subsumed under any of these headings.

Biological Differences Between Women and Men

It is self-evident that men and women are not identical. There are very real physical differences:

--on the average, mature men are taller and heavier than women

--women have a uterus, breasts, and vagina

--men have penises

--women can bear and nurse children

--men cannot

These facts cannot be disputed. What _is_ in dispute, however, and what needs alteration, are the simplistic sexist assumptions which derive from these biological phenomena. For example:

--the average man is bigger than the average woman	therefore... men should be in power position therefore... men must protect women
--men have penises	therefore... men are to be envied and the penis coveted
--only women can bear and nurse children...	therefore... motherhood is their God given role and the only one to which they should look for fulfillment
--the proportion of various hormones is different in men and women...	therefore... male and female behavior *must* be different

Exercise: List other physical differences between men and women. Then list the commonly accepted assumptions about the nature of men and women which derive from these assumptions. Finally, consider whether the opposite or at least a different conclusions might be drawn from the same facts.

Reading: The reading "Women, Which Includes Man, of Course", (printed in the Introduction of this book), might be particularly applicable when discussing the biological bases of sexism and/or after the exercise described above.

It would be impossible to expose and refute all the mythical assumptions associated with biological differences between men and women. However, some of these are so commonly believed and repeated that they should be challenged here.

It is often said that the amount and kind of hormone in predominance within the system of an individual at any time is a great determinant of his/her behavior. It is suggested that since there are hormonal differences between men and women, their behavior *necessarily* will be different. However, as Naomi Weisstein reports in "Kinder, Kuche, Kirsche as Scientific Law", a significant study has been done which shows unequivocally that the same hormone can stimulate markedly different behaviors when individuals are in different social situations.[1] The social context and behavioral expectations of the group play a far greater part in determining behavior than do the hormones secreted by the body.

---

[1] Naomi Weisstein, "Kinder, Kuche, Kirsche as Scientific Law."

Dr. Estelle Ramey, an endocrinologist, reports that physiologically, men are in fact the "weaker sex." She points out that "during the first week of life, the death rate is 32% greater for males than for females."[2] Further, men have a higher incidence of cardio-vascular disease and gastro-intestinal problems. Men also die earlier than do women perhaps as a result of the hormone testosterone which metabolizes tissue faster than the female hormone estrogen, so that men might be "burning out" faster than women.[3]

For centuries, democratic societies have been challenging the notion that "might makes right." Why, then, should it be assumed that because men are physically bigger, they should control society -- that they should have the power?

> Exercise: To become aware of power relationships which are based on strength, have the group or class divide into dyads and arm wrestle. One person in each dyad should be instructed to use two hands; the other can only use one hand. Partners should also reverse roles. After the arm wrestling, participants should be encouraged to discuss their feelings about being in the powerful (2 handed) and powerless (1 handed) positions. Did they try to compensate for the physical aspects in any way? How can this be applied to female-male relationships?

In American society, we are slowly coming to the realization that black or brown skin does not a priori qualify people for certain jobs such as janitor, maid, cook, baby sitter, etc. The realization that the possession of a uterus and breasts also does not necessarily equip people for these jobs is slower in coming. Over and over one hears the argument that adult roles should be based upon biological function -- i.e., women, who can bear and nurse children, are by nature, suited to the "maternal", child-caring, family nurturing roles. (One wonders, even if this were not a fallacy,why her physical traits prepare women to cook, clean house and wash and iron clothes.) Thus, by implication, men are suited for all other roles. This line of reasoning, however, fails to consider that in other countries, such as the USSR, women very successfully hold "masculine" jobs such as engineers, doctors, etc.[4]

---

[2] Estelle Ramey, "Doctor's Changing Community: Weaker Male Sex Needs Women's Help." Modern Medicine, January 10, 1972, p. 54.

[3] Ibid.

A person's self-image and body image are crucial components of her/his self-concept. The mass media and institutionalized religion have done much to encourage both men and women to feel disgust toward, or alienation from their bodies. We have been led to see our boides as shameful, needing to be covered, changed or disguised, and falling far short of the ideal of beauty.

Women have been the target of this kind of "advertising" even more than men have. What has occurred, it seems, is that people have internalized the societal values that the body is vulgar and base and that it can never measure up to the Madison Avenue image of beauty. This is particularly devastating for women because in this society, women are valued for how they look whereas men are valued for what they do.[5] This adversely affects woman's view of herself as a sexual person and encourages a self-hate which often extends to a hatred of others like herself -- i.e., other women.[6]

This kind of advertising is also harmful to the male. Men learn to be highly aware of a woman's body, face, clothes, and this interferes with their ability to relate to women as persons. Stereotypes distort men's and women's perceptions of each other as well as of themselves.

> Exercise: Ask the class or group to draw pictures of themselves.
> When analyzing these pictures, consider:
> --What parts of the body were included or omitted? Why?
> --Was anything exaggerated or minimized? Why?
> --What kind of self-image does the picture seem to project?

---

[4] Sandra L. and Daryl J. Bem, "We're All Non Conscious Sexists".

[5] Susan Sonntag, "The Double Standard of Aging".

[6] Our Bodies, Our Selves, Ch. 2 & 3.

Judeo-Christian Values as a Basis for Sex-Role Stereotyping

The Judeo-Christian tradition -- the Old and New Testaments of the Bible -- has had great and significant impact upon the philosophical base of this society. The real or perceived messages of this tradition about women have, to a great extent, shaped our societal and cultural views of women. The three major Western religions, Judaism, Catholicism, and Protestantism, all have institutionalized religious practices which systematically exclude women from participation at the highest levels within the church or synagogue. Whereas women do much of the work of the church on a volunteer basis (e.g., in "sisterhood" or "women's auxiliary" groups), they are, at the least, not encouraged or, at the most, not allowed to become involved as clergy or other officials of the church. (Fortunately, this is slowly beginning to change in some churches as groups of women demand recognition, equality and a re-evaluation of tradition.)

While these sexist practices are in and of themselves unfair, they create even more harm in that some people see the official actions of these religions and think that they are based on Biblical sanctions against women. Further, people interpret many Biblical stories to mean that it is God's will and God's order that man is and should be superior to women. Thus, it is reasoned, there can be no reverting from practices which discriminate against people on the basis of sex.

For many people, this argument is irrefutable: God is omniscient and His laws cannot be changed. However, this argument is based on a faulty premise -- i.e., that women are inferior, second class citizens according to the Bible. One can go through the Bible and consider the various references to women both from sexist and non-sexist points of view. This has been done by some Biblical scholars (see annotated bibliography for references) and will not be detailed here.

However, since "the motifs of the Bible as interpreted by male dominated culture patterns are 'hidden persuaders' in our lives, it is important to confront these texts to try to understand them more clearly, and to make up our own minds concerning their authority in shaping our lives."[7] Therefore, a few of the most obvious and often cited "sexist" aspects of the Bible will be considered in order to begin to dispel the myth that it is God's will that women be treated as subordinate to men.

The Biblical story of Adam and Eve has shaped the Judeo-Christian tradition because of "the constant references to that story as a 'law of creation' which is supposed to order the relationships of men and women."[8] It has been reasoned that since "Eve was created second and sinned first, women are to be inferior or subordinate to men."[9] Upon examination of this statement, it can be seen that the premise does not warrant the conclusion:

> Although Eve is pictured ... as created from man's rib, this does not necessarily imply she is inferior. Man was created from dust and he is not inferior to dust! Her creation after Adam has no significance for her status and if it did could indicate that she was superior, as the last of the series can be the climax.[10]

Another aspect of the Adam and Eve story is also used by some to show God's preference for man over woman. In the Book of Genesis, it is stated:

> "So God created the man in His own image, in the image of God he created him..." (Genesis 1:27)

Some people believe that because man was created in God's image, he is most God-like, and most loved by God. However, the remainder of the passage quoted above suggests that this belief is also unwarranted for the total sentence reads:

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[7] "Women's Liberation in a Biblical Perspective." YWCA, New York, p. 6.

[8] Ibid., p. 5.

[9] Ibid.

[10] Ibid., p. 8.

> So God created the man in His own image, in the image of God He created him; male and female He created them. And God blessed them. (Genesis 1:27)

Nina Freedman comments on the meaning of this passage:

> So God created them; and then He blessed them -- not that He blessed the man alone, but on the contrary, that the man was not blessed until he was together with the woman...[11]

From these brief examples, it can be seen that Biblical stories which on the surface seem to imply proof of male superiority, may also be interpreted to show equality between the sexes. Despite this however, the Bible does depict women in what is now considered to be the traditional stereotyped role of women -- i.e., nurturing, care-taking, maintaining home and family life. Does this imply, then, that the Bible is sexist and condones sex role stereotyping? Does this mean that because women have only limited numbers and kinds of roles in the Bible, these are the only roles which they can ever have? A number of theologians feel the answer is "no". This opinion is reflected in the following statement:

> In approaching the biblical material it is important to recognize that the Bible itself is not Sexist. It was written in a different time and a different culture and reflects that situation. Many writers in the Bible were concerned for the needs of the weaker members of society and sought to protect their rights under law...The Bible sets forth a perspective of God's concern for his creation and for the weak and outcast.[12]

In Biblical times, sex-roles were based on real need rather than convention. When the needs of society change, these roles can be changed without going against biblical dicta.

Finally, despite biblical passages which can be interpreted to show equality of the sexes, and despite the difference in societal needs between biblical times and the present, there are some instances in the bible in which women are treated unfairly and there are some biblical laws which discriminate against women. It seems that with regard to this, each individual is faced with a choice. He/she can be true to the letter of the law and discriminate unfairly against one group of people or he/she can be true to the spirit of the law which demands equality and freedom for all people.

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[11] Nina Freedman, "The Jewish Woman" p. 1.

[12] "Women's Liberation in a Biblical Perspective", Ibid. p. 6.

Theoretical Bases of Sex Role Differentiation

Many aspects of western culture in the 20th century have been influenced by the theories of Sigmund Freud and his followers. Undoubtedly, Freud made great and significant contributions to man's understanding of his emotions and behavior. However, Freud did little to help woman to understand herself. Many of his ideas about women and female children were hypothetical conjecture based largely upon second-hand information and on information about their childhood supplied by female patients. (In a most noted case, for example, Freud analyzed a 5 year old phobic boy by talking with the boy's father who was a patient of Freud's. Freud based some of this theories about childhood sexuality on this case of a boy, and then generalized to girls.)[13]

In the following discussion, some aspects of Freudian and neo-Freudian theory which blatantly create,enhance, and/or institutionalize sex role stereotyping will be considered.

Penis Envy -- Freud asserts that when girls become aware of the existence of penises, they become envious, desire penises themselves, and want to become boys.[14] Most people who have observed small children know that this is so. What is also true, however, is that young boys very frequently express the desire to be girls and to have and nurse babies. Many children of both sexes act out this fantasy with their dolls and some suggest that their babies will be born through the anus. Freud's reaction to this is:

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[13] Sigmumd Freud, Sexual Enlightenment of Children.

[14] Sigmund Freud, 3 Contributions to the Theory of Sex, p. 595.

> A boy can ... fantasy that he too has children of his own without our needing to accuse him of feminine inclinations. It is only his still active anal eroticism at work.[15]

Thus it is obvious that Freud attaches more significance to penis envy of girls than to homologous behavior in boys.

In one sense, Freud was correct when he recognized that girls envy boys. However, the envy seems more related to the power and freedom which males enjoy, than to their anatomical structure.

Mature Female Sexuality

Among Freud's most well developed, well accepted, and totally unfounded theories is that there are two kinds of orgasm -- the clitoral and the vaginal. This theory has much significance for the self-esteem of women and for their behaviors and roles. The clitoral orgasm, according to Freud, occurs with the direct stimulation of the clitoris, as during masturbation, and is an infantile, male-type orgasm. The vaginal orgasm he described as the "mature, female type" orgasm which occurs as the penis is thrust in and out of the vagina.[16]

Freud stated:

> Puberty, which brings to the boy a great advance of libido distinguishes itself in the girl by a new wave of repression which especially concerns the clitoris sexuality. It is a part of the male sexual life which sinks into repression.[17]

Freud equated "clitoral sexuality" with masculinity. He noted that the clitoris is homologous to the penis and thus if one did not "give up" clitoral satisfaction, she was using a masculine-type organ as the source of sexual pleasure and she was accepting the masculine form of sexuality.[18] For years women suffered, feeling diminished and unfeminine because they recognized that the source of their sexual pleasure was, in fact, the clitoris but were told this was immature and masculine.

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[15] Freud, Enlightenment, Ibid., p. 34.

[16] Our Bodies, Ibid., pp. 16-17.

[17] Freud, 3 Contributions, Ibid., p. 613.

Freud explains the transition to "mature, vaginal" orgasms as follows:

> If the woman finally submits to the sexual act the clitoris becomes stimulated and its role is to conduct the excitement to the adjacent genital parts; it acts here like a chip of pinewood which is utilized to get fire to the harder wood. It often takes some time before this transference is accomplished and during this transition the young wife remains anesthetic. This anesthesia may become permanent if the clitoric zone refuses to give up its existability; a condition brought on by profuse sexual activities in infantile life.[19]

The Masters and Johnson research on sexuality have proved this theory to be wrong and has shown that all orgasms are centered in the clitoris whether they are stimulated by masturbation or sexual intercourse.[20]

One reason which may have made the theory of vaginal orgasms so attractive and believable to Freud and other males is that it makes men indispensible for the woman's sexual pleasure. If the "mature, feminine" orgasm occurs only with insertion of the penis in the vagina, the woman must depend on a man to provide the needed stimulation. "Clitoral" orgasms can be stimulated alone or in conjunction with another female.

One of the major and most destructive derivatives of Freud's theories of sexuality has been an assumption about the nature of men and women. From Freud's sexual theories, it followed that men were active, aggressive, masterful.[21] Conversely, women were passive and subservient. (Recall that in the quote given earlier, Freud wrote "If the woman finally submits to the sexual act...")

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[18] Freud, Enlightenment, Ibid.

[19] Freud, 3 Contributions, Ibid. pp. 613-614.

[20] Our Bodies, Ourselves, Ibid.

[21] Freud, 3 Contributions, p. 590.

Other psychoanalysts also validated this concept. Therese Benedek describes "masculine" or "pseudo-masculine" women as people whose "psychic economy was dominated, much like a man's by the strivings of the ego rather than the emotional gratification of motherliness."[22] Because of this, women who wanted to conform to the accepted definition of "feminine' were forced to deny and inhibit any aggressive, forceful feelings and desires. This amount of repression of any natural, healthy feeling has an adverse effect on the personality, as Freud himself pointed out. Finally, women were not allowed to develop their potential talents and skills in any areas except homemaking and child care because to do so would be to compete with men, to be aggressive and masterful.

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It is interesting to comtemplate alternative theories of sexuality which may explain the same set of data in a new way. In "Adam's Rib, or the Woman Within," Una Stannard looks at male-female roles and sexual theories from a cross cultural and historical perspective.[23] Parts of this analysis are presented here in the hope that it may help shake the conviction that the western, Freudian explanation of sexual roles and behaviors is the only right one.

Ms. Stannard points out that in other cultures and at other times in history, women were responded to as the givers of life and therefore more important than men. Males recognized and accepted this and longed to be mothers, to unite with the womb.

When sperm was discovered to be an important ingredient in the conception of babies, men welcomed the belief that they were the sole "mothers" -- i.e., they deposited the seed for the child; women only harbored and nurtured that seed. This myth still persists in the explanation of pregnancy given to children that "Daddy planted a seed in mommy's tummy."

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[22] Pauline Bart, "Mother Portnoy's Complaint" p. 74.

[23] Una Stannard, "Adam's Rib, or the Woman Within."

One theoretical explanation of modern male-female relationships might be that men do not feel whole unless they are united with woman. After she marries, a woman loses her identity (name, status, etc.). She symbolically is reduced to womb and breasts -- all other parts of her personality are encouraged to atrophy as she becomes more dependent upon and one with the male. This may show man's belief in woman's inferiority but also his belief in his own incompleteness until he incorporates (i.e., marries) a woman -- or those parts (uterus and breasts) -- which he lacks.

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In "Kinder, Kuche, Kirsche as Scientific Law", Naomi Weisstein points out that "psychological theories about the nature of women fit so remarkably the common prejudice and serve industry and economy so well."[24] She asserts that in examining human behavior and sexual roles, we must begin to "shift from a theory of the causal nature of inner dynamics and look to the social context"[25] in which behavior occurs. Many social psychological studies indicate that when observing the behavior of women in any given situation, one must look at the behavioral expectations within that situation. Is the woman expected to conform to the image of being sweet, docile and passive? Is she reinforced for asserting herself and developing her potential or for putting herself second to the needs of her family?

The notion of the self-fulfilling prophesy becomes very important here. If situations are set up in which certain role behaviors are expected and reinforced, these will, in fact, be exhibited. However, studies show that if the social milieu is changed, so will the behavior.[26] Thus, one cannot predict or describe the nature of an individual and the appropriateness of her roles without regarding the social context in which these exist. Freudian and other theories which predict and describe the nature of women without accounting for external factors must be re-evaluated.

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[24] Weisstein, Ibid.

[25] Ibid.

[26] Ibid.

Cultural Bases of Sex Role Stereotyping

> "The way girls are brought up is related to the way women are brought down."[27]

Each society has ways in which its children are socialized into adult members of the community, members whose behaviors, values, and standards are basically consistent with those of the others in the community. In this society, young children are given messages which reinforce sex role stereotypes and these messages continue as the child grows up and encounters other societal institutions.

Studies have been done which indicate that "very early in the child's life, the parents behave in a sex differentiated fashion; boy children are responded to in one way and girl children in another."[28] In Growing Up Girlish, Jo Freeman reports that girls are given more affection, protectiveness, control and restrictions while boys are subjected to more achievement demands and higher expectations.[29] Very early children are given the message that girls are to be dependent and emotional but boys must be aggressive and must achieve.

Exercise: Consider some of the ways young pre-schoolers are socialized into role behaviors. What are they? How do they reinforce sex-role stereotypes? Can they be changed in the home? In nursery schools?

During the school years, role stereotyped behavior increases. On the average, girls excell in all subjects in grade school but in high school their grades decline. Boys begin to do better in high school and by college their grades are significantly better than girls. Boys' thinking becomes more analytic and more independent as they mature; the reverse is true of girls.[30] Margaret Adams in *The Compassion Trap* states:

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[27] Transaction, 8:1 & 2, Nov.-Dec. 1970.

[28] Michael Lewis, Parents and Children: Sex Role Development.

[29] Jo Freeman, Growing Up Girlish.

> Women are less comfortable dealing with concepts than with concrete problems not because they lack insight and conceptualizing skills but because their self-perception does not permit them to give this top priority.[31]

Teenagers -- high school students -- feel much group pressure to conform. Since the cultural image of a woman is someone who is not *too* intelligent and more emotional than analytical, conforming to this image forces high school girls to do more poorly in academic subjects than they had done in previous years.

In children's story books, boys are the aggressive, action-oriented people and girls are demure, and involved, even at young ages, in nurturing behaviors. Fathers are depicted as working out of the home, whereas mothers are omnipresent. For example, the Golden Book *Happy Days* begins:

"What do children do all day
While their daddies are away?

It continues at a later point:

Little girls with dolls play mother;
Boys throw balls to one another.

and further:

Sisters often help their mothers
Care for tiny baby brothers.

Exercise: Change the words "daddies, girls, boys, sisters, brothers" to "mommies, boys, brothers, sisters." Re-read the above sections and react to them. What kinds of messages are given in the printed version vs. the changed version?

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[30] *Ibid*.

[31] Margaret Adams "The Compassion Trap".

The Emma Willard Task Force on Education, a group of Minneapolis women who are involved in eliminating sex-role stereotyping in the schools, points out that fiction stories and text books reinforce the stereotyped images of boys and girls and men and women.[32]

The mass media and the English language itself also reinforce these stereotypic images. Masculine words such as man, him, his, he are used to describe people of both sexes, as in the sentences: "If the student wants to pass, *he* must write a term paper." Or, "Mary Smith is the Chair*man* of our group."

The role models which children see are the woman-mother who stays home, washes, cleans, cooks and changes the baby and the man-father who is busy, active, and works outside the home. The emotional overtones of the images are even more damaging than the images themselves. Women are presented as slightly stupid, overly emotional and incompetent -- all of which create feelings of self-hatred. Men are presented as all-powerful, stoic and all-knowing -- a super human image which penalizes a man for exhibiting any human weakness and creates an extremely heavy burden for anyone to carry.

Exercise: Examine children's books, T.V. shows, movies, commercials, newspaper ads, etc., for evidence of sex-role stereotyping. What stereotypes are depicted? What are the value messages about these stereotypes?

Exercise: Place the following adjectives into three columns; masculine, feminine and neutral, based on how they *seem* to you. There is no right or wrong column, so react to the word on a feeling level and place it in one of the columns. When the list is complete, look at the words. Do they fit into conventional stereotypes?

pretty
nice
independent
intelligent
hysterical
content
loud
cold
docile
sad
guilty
phony
happy

beautiful
tall
sweet
dumb
shrill
naive
ambitious
dependent
sexy
fat
capable
cocky

calculating
boisterous
stupid
manipulative
ugly
handsome
conniving
aggressive
masterful
thin
controlling
subservient

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[32] *Sexism in Education*, Emma Willard Task Force on Education.

Exercise: Do a content analysis comparing and contrasting any two issues of Ladies Home Journal (or McCalls) and Playboy.

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One of the arguments most commonly used against the women's movement is that statistics indicate the large majority of women do get married and women are marrying at a younger age. Critics ask, "Doesn't this prove that women voluntarily choose to be wives, mothers and homemakers?" To this question we are forced to answer "no". Women are raised to want to fill the social roles in which society has placed them.[33]

It has been shown earlier that the role models and societal definitions of woman teach young girls that they must take care of and serve people. Even the traditional, female occupations are nurturing, servile roles: secretary, clerk, sales people, maid, research assistant, waitress, social worker, prostitute, nurse, teacher...[34] Society conditions woman to "choose" marriage. As Ruth B. Dixon states:

> When marriage rates and family size desires are as high and as uniform as they are in the U.S.A. can they reflect real freedeom of choice? As it stands now, conformity to social norms encouraging and glorifying family size appears to be the order of the day.[35]

Just as this culture socializes young children to accept its stereotyped sex roles, so it imposes stereotyped role definitions upon older people. The mass media make it very clear that there is a double standard of aging: middle-aged men are acceptable, middle-aged women are not; such men are sexually attractive and desireable as lovers or mates, such women are not. The value of men as husbands and lovers depends upon what they do, not how they look, as is the case with women. Further, "the double standard of aging sets up women as property, as objects whose value depreciates rapidly with the march of the calendar."[36]

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[33] Ibid.

[34] Susan Sontag, "The Double Standard of Aging".

[35] Ruth B. Dixon, "Hallelujah, the Pill".

[36] Sontag, Ibid.

Exercise: Watch T.V., newspaper, and radio commercials, want ads, etc., for evidence of the double standard of aging. Can anything be done to change this?

Summary

In this chapter, it has been shown that sex role stereotyping in this society is pervasive and springs from four major sources:

1) the nature of the physical differences between women and men;

2) Judeo-Christian (Biblical) values;

3) socio-psychological theory;

4) and cultural values and socialization patterns of this society.

These stereotyped images have been incorporated into one society to such a degree that many persons believe they are grounded in fact. It is hoped that exposure to alternative interpretations of sex rôle stereotyping will begin to dispel such myths.

Bibliography

The following articles are particularly pertinent to a discussion of the bases of sex role stereotyping. Additional references and annotation of those mentioned below are listed in the annotated bibliography at the end of this book.

Boston Women's Health Course Collective, Our Bodies Our Selves, New England Free Press: Boston.

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"Women's Liberation in a Biblical Perspective," YWCA, New York

Audio Visual

Sexism Video Tape #2. Minnesota Resource Center for Social Work Education.

BEST COPY AVAILABLE

IMPACT OF SEX ROLE STEREOTYPING ON SOCIETY

IMPACT OF SEX ROLE STEREOTYPING ON SOCIETY

The impact of sex role stereotyping on our society has been overwhelming, yet many remain unaware or unconcerned about the myriad inequities that pervade our society and thus affect each of us. That the average working woman earns less than the average man is a well-known fact, but the fact that she earns only 58% of what an equally qualified man would make is less known.[1] Retirement fund and social security inequities are not discovered until too late for a woman to plan accordingly or become actively involved in equalizing payments in this area.[2] Sex discrimination in hiring and promotion practices has been blatant and is just now starting to be governed by the law. Higher education admissions policies and career counseling have both been sex-biased. Legal rights for women, especially married women, have been discriminative and lead one to realize that the law has long defined women as subservient, or secondary to men. Other personal and social inequities have long been present, yet unrecognized by many.

> In western society, as elsewhere, sex acts as a master status, channeling one into particular roles[3] and determining the quality of one's interaction with others.

Descriptions of the above stated problems will form the core of this section on the impact of sex role discrimination. A sampling of problems in each area will be presented and discussed to acquaint the student/practitioner with the impact of sex role discrimination. He/she then may become interested enough to do more intensive reading in the area.

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[1] Teresa E. Levitan, Robert P. Quinn, and Graham L. Staines, "A Woman is 58% of of a Man...", p. 89.

[2] Ralph Nadar, "How You Lose Money by Being a Woman", p. 147.

[3] Walter Gove and Jeanette Tudor, "Sex Roles and Mental Illness," 1971.

Employment

Woman's place in the sphere of employment has long been considered secondary to that of man and thus only minimally rewarded. Women have long been exploited in employment. It has been assumed that women work only for "pin money", yet two out of every five working women are self-supporting.[4] Employers have also assumed that women are more likely to be sick, to be absent from work, to quit, to lack appropriate qualifications or motivation.[5] Some employers are quick to accept such false generalizations about women, and have, therefore, paid women approximately 58% of what equally qualified men would make, according to Levitan, Quinn and Staines. In a study done in 1972, it was found that the median income for women is $4,372 less than the median income for men. They next calculated "expected" salaries for both men and women according to education, occupational status, job tenure, etc. "Objective sex discrimination" was then defined by them as the difference between how much a woman actually earned and how much she ought to have earned. The discrepancy was enormous. The average woman actually got $3,458 less than she should have. They further found that the average woman would have to earn 71% more than her current salary to equal the income of a man with the same qualifications.[6] It is also most interesting to note that in this same study by Levitan, Quinn and STaines, women were asked if they felt discriminated against in any way because of their sex. Only 8% said yes, yet 95% of all working women are earning less than they should.

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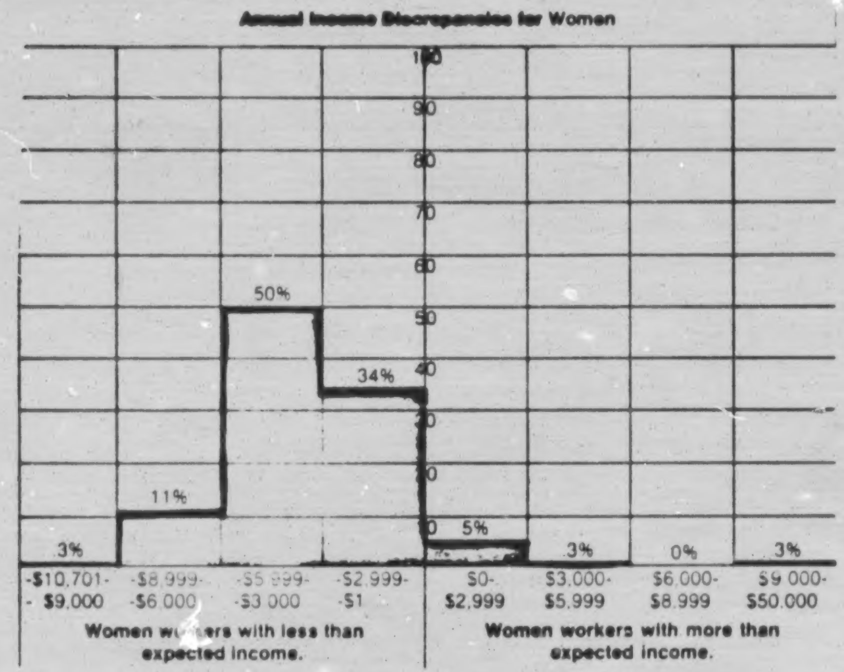
[4] Levitan, Quinn and Staines, Ibid.

[5] U.S. Department of Labor, Women's Bureau, "Myth and Reality: Are Women Workers Equal to men?"

[6] Levitan, Quinn and Staines, Ibid.

Consider the example of Ms. B. who had been a secretary for 30 years, working 40 hours a week in a brickyard. She has a college degree, but earns only $3,600/year, or $7,613 less than a man with her skills and experience. She gets one fringe benefit -- as many bricks as she wants.

The following graph shows annual income discrepancies for women:



Exercise: Compare average earnings of women and men in different agencies/businesses. Also compare educational levels if the information is available.

Exercise: Take a poll of women in an agency (the one in which wage discrepancy information was gathered if possible) about their feelings of discrimination. Try to determine what percentage feel discriminated against and why. Also, determine how many feel such discrimination are in management or supervisory positions compared to non-management positions.

The Department of Labor points out that wage discrepancies do not necessarily indicate that women are receiving unequal pay for equal work (although as shown above, this is often the case), but that women are more likely to be employed in low-skilled, low-paying jobs.[7] For example:

--In institutions of higher education, women are much less likely than men to be associate or full professors.

--In technical fields, women are usually in the lowest category of drafsmen or engineering technicians.

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[7] U.S. Department of Labor, Women's Bureau, "Fact Sheet on the Earnings Gap: 1969".

--Among managers and proprietors, women frequently operate a small shop, while men may manage a manufacturing plant or wholesale outlet.

The table below shows comparative percentages for men and women in low paying jobs versus percentages in the managerial/professional area:

MOST WOMEN WORKERS ARE IN LOWER-PAYING JOBS

People Employed as:	% of All Women Workers	% of All Male Workers
Proprietors, managers	4%	14%
Professional, technical	15%	14%
Craftsmen	1%	20%
Factory workers	15%	20%
Clerks, sales workers	42%	13%
Service workers	16%	7%
Household workers	6%	Less Than 1%

Source: U.S. Dept. of Labor

U. S. NEWS & WORLD REPORT,
April 13, 1970

Despite the fact that women's job choices may be limited, men are usually better paid even in similar levels of employment in the same field. Comparable differences were found in the median salaries for several fields of work as shown in the following table:

WOMEN EARN LESS THAN MEN IN ALL KINDS OF JOBS

Median annual earnings, full-time workers

Occupation	Women	Men
Scientists	$10,000	$13,200
Professional, technical	$ 6,691	$10,151
Proprietors, managers	$ 5,635	$10,340
Clerical workers	$ 4,789	$ 7,351
Sales workers	$ 3,461	$ 8,549
Craftsmen	$ 4,625	$ 7,978
Factory workers	$ 3,991	$ 6,738
Service workers	$ 3,332	$ 6,058

Source U S Dept of Labor, National Science Foundation Data for 1968

A survey made by the Women's Bureau, Department of Labor, reported responses made by employers to the statement that college women are typically paid less than college men. Some responses were as follows:[8]

# Companies Responding Similarly	Category of Responses
25	Discrimination and prejudice - unenlightened attitude of management - employers were not sold on quality - skills not recognized.
24	Women not career oriented.
20	Women choose to accept jobs which pay less - they apply for lower paying jobs.
14	Belief that they cannot do the job as well as men.

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[8] U.S. Department of Labor, Women's Bureau, "Comments by Employers on Salaries for Women Graduates," December 1972.

An additional illustrative comment by an employer: "There is a widespread belief that jobs for women provide a pleasant interlude between school, marriage and starting a family."[9] This statement would lead us to wonder what kind of women do comprise the famale portion of the labor force. For what reasons are women working outside the home?

The Women's Bureau, Department of Labor, states that "most women in the labor force work because they or their families need the money they can earn -- some work to raise family living standards above the poverty level, others to help meet rising costs of food, education, medical care, etc." The majority of women do not have the option of working outside the home solely for personal fulfillment.[10] Two-thirds of all paid women workers are single, divorced, widowed, separated, or have husbands whose earnings are less than $7,000/year.[11]

Nine out of ten women will work for pay at some time in their lives, most because of economic need. The number of working mothers has increased eightfold since 1970. Women are becoming an increasingly important part of the labor force and most are not working for "pin money." About one out of nine families is headed by a woman; almost two out of five poor families are headed by woman. About three out of ten black families are headed by women; almost three out of five poor black familes are headed by women, which means that these women have considerable economic responsibility, yet still get paid very poorly or are unemployed altogether for periods of time.

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[9] Ibid.

[10] U.S. Department of Labor, Women's Bureau, "Why Women Work", 1971.

[11] U.S. Department of Labor, Women's Bureau, "Twenty Facts on Women Workers," 1972.

Unemployment rates in 1971 were as follows:[12]

White adult males	4.0%
White adult women	5.3%
Minority adult men	7.2%
Minority adult women	8.7%

Women have also been discriminated against in hiring policies. The U.S. Equal Employment Opportunity Commission has attempted to deal with this and other sex discrimination problems recently. Guidelines on Discrimination Because of Sex was issued in 1971 as a guideline for employers and includes the areas of:[13]

1) Sex as a *bona fide* occupational qualification.
2) Separate lines of progression and seniority systems.
3) Discrimination against married women.
4) Job opportunities advertising.
5) Employment agencies.
6) Pre-employment inquiries as to sex.
7) Relationship to Title VII of the Equal Pay Act.
8) Pension and retirement plans.

Complaints may and should be lodged by any person who feels she/he has been discriminated against in these or any other areas to:

Director
Office of Federal Contract Compliance
U.S. Department of Labor
Washington, D. C. 20210

and

Director
U.S. Equal Employment Opportunity Commission
Washington, D. C.

Employment problems are intensified for poor, uneducated, and minority women. These women typically make up the pool of menial laborers -- domestics, factory workers, because vocational training is expensive and thus almost impossible. This is especially true for women with children because many companies still do not provide child care services. Promotion possibilities are limited for uneducated factory men but virtually impossible for women.[14] Therefore, almost without exception, supervisors are men. These women thus must deal with extreme exploitation in work and wages, as well as the capitalist-male authority system.[15]

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[12] Ibid.

[13] U.S. Equal Employment Opportunity Commission, "Guidelines on Discrimination Because of Sex." 1968.

Black or minority women must also deal with the problem of "double jeopardy". The black man in the United States has found it almost impossible to find meaningful or productive employment, if any employment at all. The black woman, likewise, has been manipulated by the system, economically exploited and physically assaulted. Many times the only work available has been in a white person's kitchen at a low wage, even for the multitude of black women who are sole family breadwinners.[16]

Many myths about women workers have pervaded the employment arena for some time.[17] Most of these myths have been dismissed as such, but many remain uppermost in employers' minds as they make employment and promotion decisions.

Employers must now be made to consider the realities that:

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[14] Jean Tepperman, "Two Jobs: Women Who Work in Factories," in Robin Morgan, ed., Sisterhood is Powerful, p. 118.

[15] Ibid.

[16] Frances M. Beal, "Double Jeopardy: To Be Black and Female," in Robin Morgan, ed. Sisterhood is Powerful, p. 343.

[17] U.S. Department of Labor, Women's Bureau, "The Myth and the Reality: Male Workers More Equal than Female Workers?" March, 1972.

*Homemaking is no longer a full time job.

*One-half of the women in the labor force are working because of pressing economic need.

*There is little difference in absentee rates between men and women (5.1 days per year for men, 5.2 days per year for women).

*The average woman worker has a work life expectancy of 25 years or more.

*Jobs, with few exceptions, are sexless. Tradition rather than job content has led to sex labeling.

*Women do cope quite well with employment responsibilities in addition to personal and family responsibilities, just as do men.

*Whether or not a mother is employed does not seem to be a single determining factor in juvenile delinquency.[18]

****

While women have been systematically discriminated against in the area of employment, men have been encouraged to value their role as "breadwinner" above all others. A man's concept of his own masculinity is closely related to his performance in the market place. Success or failure in this area often takes on immense importance for the male. Because he is less rewarded and often even discouraged by his wife, friends, and family, in his attempts to become deeply involved in the socio-emotional nurturing aspects of the husband--father role, he comes to see his job as the indicator of his worth to his family and to society as a whole.

This tendency for many men to place all their psychic eggs in one basket makes the spectre of failure on the job or negative feelings about the usefulness or status of one's job intolerable. While women are discouraged from working, men are compelled to work lest they be considered severely abnormal.

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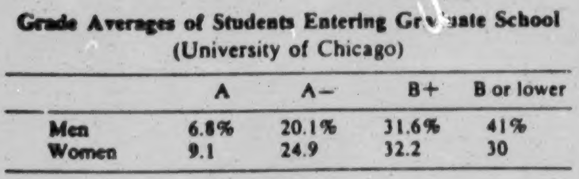
[18] Ibid.

Upon retirement, men lose their all-important role as breadwinner and are often rendered incapable of maintaining friendships, family relations or even life itself when this mainstay is removed.

Education

Discrimination also exists in education. Women students in all types of schools and training programs are affected. This discussion will be limited to undergraduate and graduate higher education. (For more information on discrimination against women at the elementary and secondary levels, see Sexism in Education, prepared by Emma Willard Task Force on Education, Minneapolis, Minnesota)

The area of admissions policies is one facet of education in which discrimination has been evidenced. Admissions policies to undergraduate schools have been using a concealed quota system. Applicants are divided into male and female groups and a specified number from each group is admitted. Women score higher than men on many standard tests, and the school often rejects women scoring higher than men who are accepted.[19] Graduate school admissions have been even more restrictive. Women often must exhibit a higher grade point average and higher testing scores (see chart below) as well as being asked to submit them-



Grade Averages of Students Entering Graduate School
(University of Chicago)

	A	A−	B+	B or lower
Men	6.8%	20.1%	31.6%	41%
Women	9.1	24.9	32.2	30

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[19] Milda Hedblom, Statement delivered on "Sexism and Education" videotape Part III, Minnesota Resource Center for Social Work Education, November 1972.

selves to personal interviews in which they are quizzed intensively about marriage and family plans, before they are considered for admission. The reason for this is that it has been assumed that women were "casually enrolling in graduate schools across the country without having seriously considered the obligation which they were assuming by requesting that such expenditures be made for them."[20]

> Exercise: Gather information from your school regarding admissions and financial aid to undergraduate and graduate school, by sex, for various departments. Explore financial aid possibilities (or non-possibilities) for married women with working husbands.

Yet, of those women who do go to graduate school, seriousness of commitment is confirmed by studies of women with doctorate degrees. Such studies show that the amount of education a woman has received is a more important factor with respect to her decision to work than either marriage or children.[21] The higher her level of education, the more likely she is to be working full time. Helen Astin found that of the almost 2,000 women with doctorate degrees she surveyed ten years ago after they completed their Ph.D's, 91% were working, 81% of them full time. (The percentage of men who work full time is not, incidentally, 100%, as most of us think, but was, in 1968, 69.4% of all Ph.D. men of working age.)[22]

About 43% of BA's awarded in the United States go to women, but the lack of social approval for women's careers will insure that many able and capable women will stop their professional training without a BA.[23]

Another area of discrimination against women is financial aid. Current figures show that women average $518 per grant while men average $769.[24] Married women are often denied financial assistance on the assumption that men should provide for them, while married men are given priority and compensation on the premise that they should support the family. Women who are discriminated against in higher education do have recourse. The basic provision of Title IX of the Higher Education Act states:

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[20] Ann Sutherland Harris, "The Second Sex in Acadame", AAUP Bulletin, Fall 1970.

[21] Ibid.

[22] Marguerite Rawalt, "Support of the 'Equal Rights Amendment' to the Constitution" Congressional Record, June 10, 1970.

[23] Ibid.

[24] Hedblom, Ibid.

"No person in the United States shall, on the basis of sex, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any education program or activity receiving federal financial assistance..."

Individuals and organizations can challenge any unlawful discrimination practice in a federal program or activity by filing a complaint with the appropriate federal agency.[25]

Another area of discrimination in higher education which is difficult to quantify is counseling. Women students are typically encouraged to choose traditional areas of study -- teaching, nursing, social work, etc., and are, in fact, discouraged from choosing majors in the sciences, medicine, dentistry or other typically male dominated fields. There are no facts to prove that women do poorly in these areas or that they are not competitive with men. Because of higher admission standards, women medical students are often superior to their male counterparts.

The Strong Vocational Interest Blank is a form used often for vocational counseling. It provides different forms for men and women and does not allow the same interest preferences to both sexes. When a woman takes both forms of the Strong, she scores high on the woman's form as dental assistant, occupational therapist, physical therapist, but high on the man's form as physician, psychiatrist, and psychologist.[26]

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[25] Memorandum to Presidents of Institutions of Higher Education Participating in Federal Assistance Programs. Office of the Secretary, Department of Health, Education and Welfare, August 1972.

> Exercise: Discuss ways in which you feel you have been victimized by sexist practices in counseling or other areas of education.

> Exercise: Take both male and female forms of the Strong Vocational Interest Blank to determine how you rate as a person rather than a member of one sex.

Women and the Law

The proposed Equal Rights Amendment to the Constitution would have the most sweeping reform effects for women since the right to vote. Both women and men would benefit from the equalizing effect of the amendment. An analysis of laws and court decisions submitted to Congress in 1970 by a Washington attorney, Marguerite Rawalt, concludes that American women of 1970 were without "equal protection of law" and "due process of law" guaranteed to all persons by the 14th and 5th Amendments to the Constitution.[27] The ERA calls for legal equality for both men and women, and would strike down any state or federal law which is sex discrimination, i.e., limits the legal rights of women or men.

Previously, the U.S. Constitution has been interpreted differently for women than for men. The 14th Amendment has been applied to limit and restrict women's right to work at any occupation of their choice. Women have been limited to a maximum number of hours (and thus, overtime pay). The Civil Rights Act of 1964 has failed to open doors of employment to women. The 14th Amendment does not insure fair and equitable property rights to women. In every state in the Union, one or another kind of legal disability or restriction limits the property rights of married women. The 14th Amendment, through the decades, was not applied to equalize prison sentences for women and men criminals. It was not until 1968 that Pennsylvania's Supreme Court voided that state's Muncy Act in a case in which a woman convicted of robbery was sentenced to prison for a term of up to ten years, instead of the one-four year maximum term for a man for the same offense. The rationale behind such acts was that "it required longer to rehabilitate a female criminal than a male."[28]

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[26] Ibid.

[27] Rawalt, Ibid.

Both single and married women have been discriminated against by the law. According to Kanowitz in Women and the Law, single women have enjoyed almost equal legal status with single males in the areas of contracts and property, although they have been subject to other oppressive sexually discriminatory rules of law, such as denial of the right to vote or serve on juries on the same basis as men. When single women marry, the few rights they have enjoyed, such as those of contracts and property, become lost or suspended. Kanowitz states that the theorietical basis for the married woman's loss of legal rights was the feudal doctrine of coverture described as follows:

> By marriage, the husband and wife are one person in law; that is the very being or legal existence of the woman is suspended during marriage, or at least is incorporated and consolidated.[29]

Due to marriage, women have lost property rights (although the first community property law was amended in 1972 in the state of Washington to make wives equal managers of property), surname rights, domicile rights (a woman's domicile follows that of her husband) and even the right to a personal credit rating. Sex discrimination in the granting of credit is under attack in both houses of Congress and several state legislatures. Barbara Shack of the New York ACLU states, "Discrimination in credit deprives women of participating in the major American way of life and denies them equal access to the same opportunity men enjoy." Three areas of especially inequitable treatment in credit have been identified: 1) retail credit, 2) mortgages, 3) bank loans.[30]

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[28] Rawalt, Ibid.

[29] Leo Kanowitz, Women and the Law.

Women must also learn the facts about alimony and child support and the likelihood of divorce in teenage marriages. The latest survey from the Bureau of the Census indicates that 27% of women who entered into teenage marriages more than 20 years before the survey, were divorced, compared with 14% who were older at the time of marriage. Young women should no longer rely on the belief that marriage means continued financial security and should prepare themselves vocationally for self-support, whether they intend to marry or not. Although alimony is supposedly awarded after consideration of the earning capacity of the wife and the extent of her opportunity to work, it is actually given in a very small percentage of divorce cases. Child support data indicates that payments are generally less than enough to furnish half of the support of children. Even small payments are frequently not adhered to, sometimes because of excessive amounts of financial obligations and limited earnings. If a woman is able to work, her earnings will be approximately 60% those of men, and she will, therefore contribute more than her proportionate share for child support, even if a child support award is complied with fully.[31]

The Uniform Marriage and Divorce Act provides for maintenance to be paid from one spouse to the other if the spouse seeking maintenance lacks sufficient property to provide for reasonable needs and is unable to support himself or herself through appropriate employment. It also provides for the custodian of a child whose condition or circumstances make it appropriate that the parent (custodian) not seek employment outside the home. The amount and duration of payments for maintenance are to be determined after the court considers the financial resources of the party seeking maintenance, the time necessary to acquire sufficient training to enable the party to find appropriate employment, the standard of living established during the marriage, and the duration of the marriage. Also considered are the age, physical and emotional ability the spouse from whom maintenance is sought to meet his or her own needs while making maintenance payments.[32] Alimony should be available for the spouse whose marriage contract includes provisions (e.g., staying at home, early disruption of education) which would jeopardize that spouse's future ability to compete in the labor market. If alimony remains available, it should be available to both sexes, to men as well as to women.

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[30] Marilyn Bender, "Do Women Deserve More Credit than They Get?", New York Times Service in Minneapolis Tribune, April 1, 1973.

[31] The Equal Rights Amendment and Alimony and Child Support Laws, Citizens Advisory Council on the Status of Women, Washington, D. C., 1972.

Men should no longer be forced to shoulder total financial responsibility for the family. The reason they have in the past has had no foundation except custom. The psychological impact for men can be overwhelming, and career choices are often restricted. All women must begin to prepare themselves vocationally to be economically independent, so that men and women can both be allowed more economic and psychological freedom.

> Exercise: Review some credit applications to determine if discrimination against women is practiced by the company.
>
> Exercise: Interview a banker or mortgage counselor about the problems of a divorced woman in obtaining a loan.

Personal/Social Life

The impact of sex role discrimination is probably most evidence in the home and in one's personal and social life, yet this is the place where discrimination is least realized and least accepted as a problem, probably because it is also the area that is hardest to measure objectively. Most women consider housework and child rearing as a "natural" responsibility for themselves and willingly accept these responsibilities, many times in addition to a full time career. They do not stop to consider the responsibility (or lack of it) for men in these areas. Many men reluctantly admit that they don't mind doing housework, but that "they don't do it very well," and they make no attempt to improve their competence.[33] Men who have tried to take equal responsibility (as responsibility, rather than a favor to their wives) have learned the feelings of oppression and frustration that housework and full time child care can often invoke. Joel Roache, in "Confessions of a Househusband," states that one of the truisms of the women's movement is that "the home is a prison for women, trapping them in housework and child care, frustrating and distorting their need for fulfillment as whole persons." He also learned, after assuming the role of a "househusband," that the reality behind the stereotypes of the housewife as a nag, gossip, dependent person is a function of the role, not the person.[34]

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[32] Ibid.

> The modern individual family is founded on the open or concealed slavery of the wife... Within the family he is the bourgeois and his wife represents the proletariat.
>
> Friedrich Engels
> The Origin of the Family (1943)

Discrimination within the family will vary from family to family and relationship to relationship. Of key importance is recognition of discriminative practices within home and constant striving toward equality. Equalization will not happen overnight to a relationship that has been unequal for a number of years.

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[33] Pat Mainardi, "The Politics of Housework", p. 197.

[34] Joel Roache, "Confessions of a Househusband".

> Exercise: Make a list of unpleasant household jobs and/or the things that make you feel oppressed. Have your mate do the same. Compare lists and negotiate a contract for a more equal division of family responsibilities.

Following are some common examples of household dialogues noted by Pat Mainardi:[35]

****

"I don't mind sharing the work, but you'll have to show me how to do it."

Meaning: I ask a lot of questions and you'll have to show me everything, every time I do it because I don't remember so good. Also, don't try to sit down and read while I'm doing my jobs because I'm going to annoy hell out of you until it's easier to do them yourself.

****

"We have different standards, and why should I have to work to your standards. That's unfair."

Meaning: If I begin to get bugged by the dirt and crap, I will say "This place sure is a sty" or "How can anyone live like this?" and wait for your reaction. I know that all women have a sore called guilt over a messy house, or housework is ultimately my responsibility, and if I rub this sore long and hard enough, it will bleed and you'll do the work. I can outwait you.

Also meaning: I can provoke innumerable scenes over the housework issue. Eventually, doing all the housework yourself will be less painful to you than trying to get me to do half.

****

"I've got nothing against sharing the housework, but you can't make me do it on your schedule."

Meaning: passive resistance. I'll do it when I damn well please, if at all. If my job is doing dishes, it's easier to do them once a week. If taking out laundry, once a month. If washing the floors, once a year. If you don't like it, do it yourself oftener, and then I won't do it at all.

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[35] Mainardi, Ibid.

"Housework is too trivial to even talk about."

Meaning: It's even more trivial to do. Housework is beneath my status. My purpose in life is to deal with matters of significance. Yours is to deal with matters of insignificance. You should do the housework.

****

"In animal societies, wolves for example, the top animal is usually a male even where he is not chosen for brute strength but on the basis of cunning and intelligence. Isn't that interesting?"

Meaning: I have historical, psychological, anthropological and biological justification for keeping you down. How can you ask the top wolf to be equal?

****

While attempting to recognize discriminative practices at home and to equalize your burden with your mate, there are a number of points to remember:

1. The male will feel it more than the female. He loses some leisure. She gains it.
2. Men are not accustomed to doing monotonous, repetitive work, with little evident achievement.
3. It is a traumatizing experience for someone who has thought of himself as against oppression or exploitation of any one person by another "to realize in his daily life that he has been accepting and implementing (and benefiting from) this exploitation."
4. "In a sense all men everywhere are slightly schizoid -- divorced from the reality of maintaining life." Because they spend less time "keeping themselves," men have more time to exercise their minds.
5. Periodically consider who actually does the jobs. These things have a way of backsliding, so a year later, once again the woman is doing everything.[36]

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[36] Mainardi, *Ibid*.

Similarly, Dr. Salvatore Ambrosino, executive director of the Family Service Association of Nassau County, New York, has pointed out that many women complain about having to do "masculine" things like gardening or painting, even though they may admit they are better at it than their spouse. When women do a task that is traditionally male such as changing a tire, mowing the lawn, or fixing appliances, they many times do it self-consciously as though they are doing the man's work.[37] Many men and women still seem to be convinced that knowing their way around a tool shed is a badge of manliness. Sharing of these kinds of tasks is also important.

Because men have traditionally had a diminished share of the responsibilities and activities of the home and family, they have been denied the creative, nurturing outlets present in these activities. Fathers often spend little time with their children, to the disadvantage of both. This lack of teaching and physical care giving on the part of the father diminishes the father-child relationship.

Children seldom get to observe or interact with their father in an emotional nurturing manner. Thus, yet another generation of young men are discouraged from filling their need to nurture within the family.

The burden of inequality is also felt by married women whose husbands do not "allow" them to work outside the home or who make working difficult for them. There are a variety of reasons for this male behavior. The usual argument revolves around care of the children, although many husbands also will sheepishly admit to a desire for meals at the proper time and an immaculate home as the reasons for preventing their wives from working.

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[37] Myron Brenton, The American Male, p. 63.

Women who do not work are restricted to a single major societal role -- housewife; whereas, men occupy two such roles, husband/father and worker. A man thus potentially has two major sources of gratification, his family and his work, while a non-working woman has only one, her family. If a male finds one of his roles unsatisfactory, he can focus his interest on the other role. In contrast, a woman who does not work has no major alternative source of gratification.[38]

Sylvia Hart has stated that since some work is so highly valued, it is not fair for men to keep women in the second-class citizenship category by preventing them from obtaining what is valued. Should a time ever come when society values leisure, it would be unfair if men expected women to go out and work to support them in their leisure.[39]

Hart has also discussed non-working wives who seem sincere when they say they love their way of life and have no desire to work. It would be unfair to say they are rationalizing. There are many women who want to be housewives, as well as women who want to be job holders. A free, unpressured choice by male society (particularly husbands) must be allowed, so women can decide for themselves. Similarly, it might be a liberating experience for men if they were also allowed these same options.

Gove and Tudor have discussed with an historical perspective the frustrating uncertinaty and lack of control over their future that women feel:

> Many authors have viewed the difficulties confronting women as being a result of recent changes in the woman's role in industrial society. According to this argument, women previously had a more meaningful role. Families were large and during most of their adult life women were responsible for the care of children. ...Housework required more time and skill. Since the family's economic support was frequently

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[38] Walter R. Gove and Jeanette Tudor, "Sex Roles and Mental Illness."

[39] Sylvia Hart, "Should Wives Work?" reprint from K.N.O.W., Inc. Pittsburgh.

provided by a family enterprise, the wife played a role in supporting the family. With the development of industrialization and the small nuclear family, the woman's child rearing years were shortened, her domestic skills were largely replaced by modern conveniences, and she was no longer part of a family enterprise supporting the family. During this time both sexes were receiving more education. For the male, education produced occupational advancement and diversity; for the female, education was accompanied by a role shrinking in importance. These changes in women's roles were accompanied by changes in the legal and ideological structure, which held that the same standards should apply to men and women. However, instead of being treated as equals, women remained in their old institutionalized position.[40]

The graph on the following page depcits the life span of a modern woman. Note the limited amount of time spent in child-rearing.

Men have also been subjected to much stress in our society because of the vast amount of economic responsibility imposed upon them. This responsibility has often, but not always, been accepted willingly. Men are not all alike, just as women are not. Many men would undoubtedly prefer to have less responsibility, or prefer to stay home or to care for the children. These options should be open to all men, just as the freedom to work (and to work equitably) should be available to all women. Customs have been oppressive to both sexes. We must endeavor to free both men and women at home and in our society.

> Exercise: Simulate a structured situation of opposite sex roles (men play "women" in secondary, "support" behaviors such as seeking approval, being cheerful to a tired husband, etc.; women play men who must take financial responsibility for the family by working at a stressful job.

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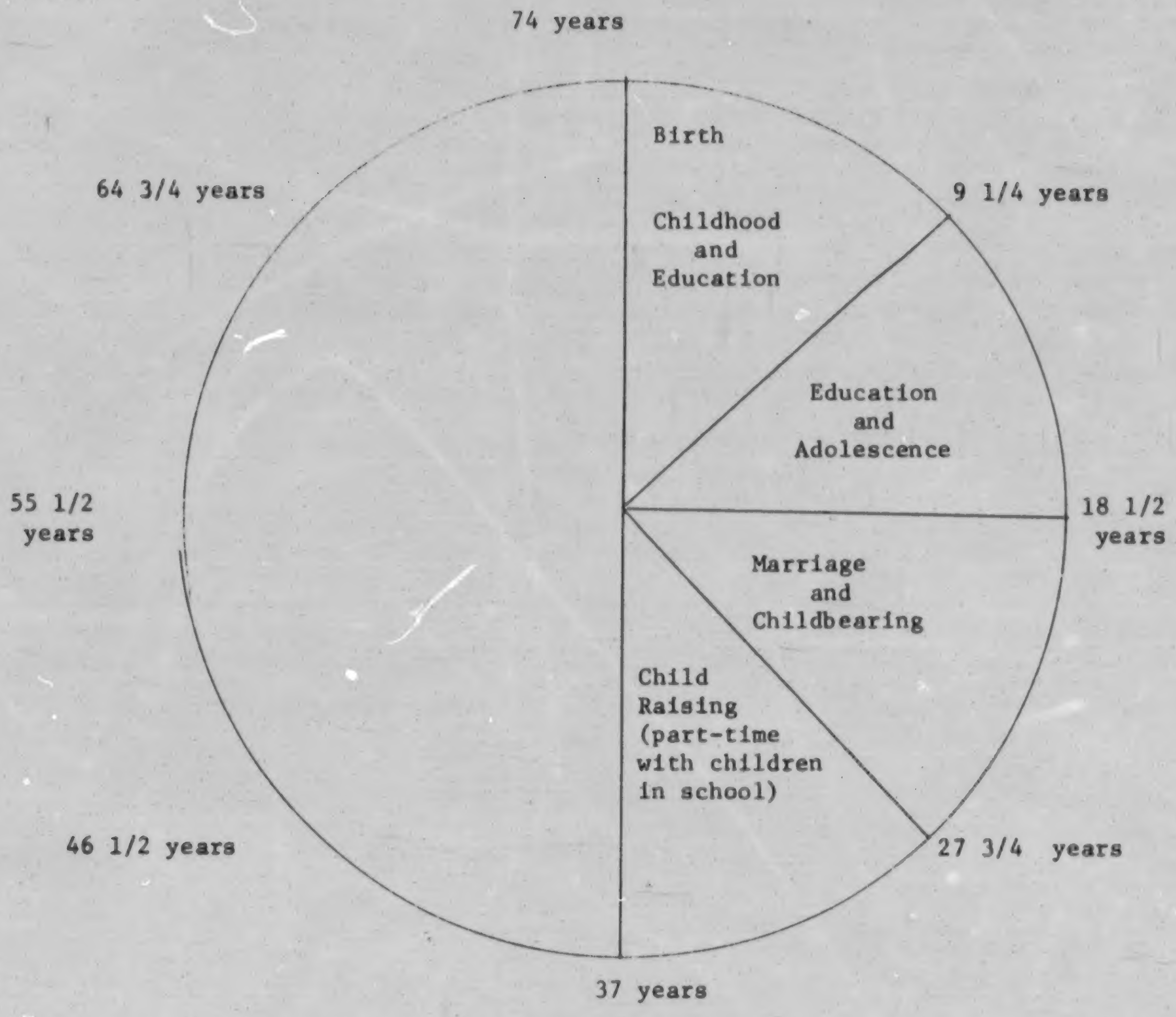
[40] Gove and Tudor, Ibid.

A WOMAN'S LIFE



Source: California Commission on the Status of Women.

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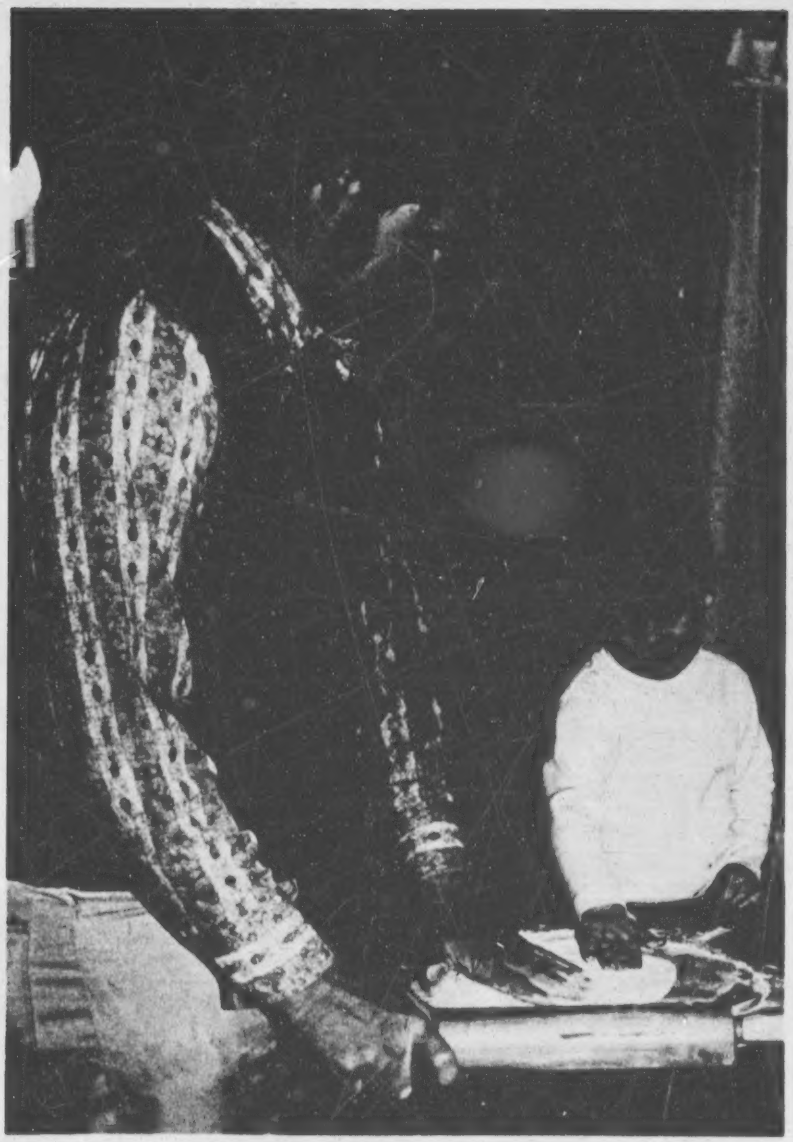
IMPLICATIONS OF CHANGING ROLES

OF WOMEN

AND MEN

FOR SOCIETY



IMPLICATIONS OF CHANGING ROLES OF WOMEN AND MEN FOR SOCIETY

The data presented thus far in this book have dealt with the effects of sex role stereotyping. The remainder of this book will consider the implications of changing these stereotypes. There are far reaching implications of changing sex role stereotyping for the various facets of our society. In this chapter, we will describe briefly some of these implications for selected areas. Since the main thrust of this book is the implications of sex role stereotyping for human service practice, that area will be considered in greater detail in the next chapter.

Interpersonal Implications

The growing demand for equality of the sexes has, as has been pointed out, ramifications for all aspects of American society. The area of interpersonal relationships, particularly between members of opposite sexes, is perhaps the vaguest and most difficult area to pinpoint. Whereas discrimination against women in the areas of economics and politics, for example, are fairly clear cut, such is not the case with interpersonal relationships.

As role definitions become more fluid, traditional barriers between the sexes break down. More and more frequently, traditional behaviors and roles reserved for one sex now are becoming acceptable for the other sex.

> "Women's work such as cooking or washing has been routinized and rationalized to a point that a man can put a load of laundry in the dryer or a frozen dinner in the oven as well as any woman.. Similarly, men's work is less and less tied to physical strength in which presumably males excel and women are therefore able to do many of the manual, clerical, or intellectual operations that men do. The upshot is that a cross-over is possible in many aspects of role performance that were formerly linked to sex. Consequently, a shared consciousness is possible in which men and women can perceive more clearly each other's problems and satisfactions, and as a result identify with each other.[1]

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[1] Janet Zollinger Giele, "Changes in the Modern Family: Their Impact on Sex Roles."

The result of this, at least initially may be a confusion of role and personal identity for members of both sexes. No longer will people be able to rely upon past definitions and values to serve as guides for the present. The resultant ambiguity will no doubt be difficult for everyone, and for some, may even result in a backlash in which they revert to the ultra-conservative, ultra-traditional roles which allowed no freedom but which feel "safe."

Masculinity will no longer be assured solely by female dependency. For a significant number of men, this fact may still seem overwhelming. It often causes them to be hostile and resentful toward women. Such hostility and resentfulness arouses reciprocal feelings in women. In such cases, the result is increased competition -- not cooperation -- between men and women.

However, out of the difficulty and pain produced by the role confusion and ambiguity, may also come new, egalitarian roles which facilitate and enhance communication. It may be that people will begin to talk together, to negotiate differences, to share experiences in an egalitarian relationship instead of a power relationship. People may begin to talk with each other about each issue on the basis of the issue and not on the basis of who should do what for whom because that is, *a priori*, his/her job.

Another implication of changing sex roles for interpersonal relationships is that increasingly people will be able to choose alternative life styles for themselves. While marriage is and/or can be useful and fulfilling for some or even most people, it is not for everyone. Other life styles such as communes, homosexual relationships or remaining single and living alone should become more socially acceptable and respectable as sex roles become less rigid.

These implications are further elaborated in the following chapter and are considered in conjunction with their implications for change in the human services.

Child Rearing

For the first time in the history of any known society, parenting has become a full-time occupation for adult women. Women have been led to think their children need them full time. The theory underlying this belief is that the physically and emotionally healthy development of the infant requires the loving involvement of a "motherly" person with the child. This belief is substantiated in part by the studies such as those performed by Bowlby[2] which have suggested that prolonged separation from parents and especially from the mother, has serious consequences for the infant and young child. This empirical evidence stems from instances of prolonged traumatic separation. However, based on these findings, practitioners have made the unwarranted extrapolation that any separation of the mother and the child is hazardous and risky for the healthy development of the child. Thus the woman who is considering returning to work outside of the home when her children are still small is often advised against doing so.

Those studies which deal with the effect of maternal employment on young children have yet to show evidence of any negative effects traceable to maternal employment. Indeed, cross-cultural studies of children living in collective settlements such as the kibbutzim of Israel or in collective settlements in the Soviet Union, show that in some respects these children are better equipped for adult life than those children raised in more traditional families in the same culture.

The important factor in the healthy development of the child seems to be the nature of the care given to the child. It seems that if the loving care of a nurturing person is shared by other adults who provide a stable loving environment, the child will prosper at least as well and potentially better than one with a good full-time mother.

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[2] John Bowlby, Maternal Care and Mental Health, Schocken Publications: New York, 1967.

Conversely the child reared by a cold, rejecting full-time mother or by one who must fulfill herself entirely through the child, will often exhibit severe personality disturbances.

If it is true that the experiences of childhood are crucial to the personality of the adult, and if we are interested in the development of persons who are independent, assertive, and responsible, then children should be reared in such a way that prevents rather than encourages excessive dependency on parents. To urge a parent to build her life totally around serving the child is to foster an environment ripe with opportunity for insulating and stifling the child, and for fostering overdependence on both the part of parent and child. On the other hand, one way independence and responsibility in the child might be encouraged is for both parents to be living models of these qualities. If the mother, as well as the father, has an independent life of her own, she is less likely to encourage dependency and to try to live her life largely for and through her children.

In a period where the extended family can no longer be depended upon to assume responsibility for the nuclear family if illness or death strikes one of the parents, it is vital that men and women be able quickly and easily to substitute or supplement each other as parents and breadwinners. It is not merely that egalitarian marriage is desirable between husband and wife; the functioning of our urban industrial society is facilitated by equality between women and men in work, marriage and parenthood.[3]

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[3] Alice Rossi, "Equality Between the Sexes: An Immodest Proposal.

Competition which could develop between husband and wife as a result of being employed at similar levels is often alluded to as a negative effect of the woman being well trained and pursuing a career. However, competition does not necessarily mean conflict. Such competititon could be a source of stimulation and pride in a marriage of equals. Indeed, such competition seems potentially far less detrimental to the marriage and the children than the activities of the able ambitious woman who does not work but instead turns her efforts to competition with her husband for the affections and primary loyalties of the children.

Economic Implications

Women entered the work force in record numbers during the late 1950's and early 1960's. Many of these women were middle aged. As Alice Rossi has pointed out in Women in the Seventies: Problems and Possibilities, a significant factor underlying this willingness on the part of employers to hire such women was the demographic structure of the American population during the period 1940 to 1970. In an incisive demographic analysis, Valerie Oppenheimer has shown that during the 1950's and early 1960's, several factors worked together to reduce the size of the traditional source of the female labor force.[4] Young women were staying in school longer and marrying at an earlier age, thus shrinking the size of the traditional female labor pool. Even more important, the young women of the 1950's were born in the 1930's when the birth rate was very low while at the same time there was a vast increase in the number of young children born during the baby boom of the post war years. As a result of the rippling effect of this period of low fertility, the traditional pool of female labor shrunk during 1940 to 1960 from 6 million unmarried young women to only 3 million, while every other age cohort was increasing in size. Employers had to seek women workers from sources other than that of the young unmarried to fill their personnel needs. Consequently the impetus for women becoming employed was far more a matter of employer demand in the first place than of assertive women pressing for entry into the labor force.

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[4] Valerie Oppenheimer, The Female Work Force in the United States: Factors Governing its Growth and Changing Composition, Unpublished Ph.D. dissertation, University of California (Berkeley), 1966.

These were also years of vast expansion in precisely those segments of the occupational system in which women have traditionally been prominent. Schools were flooded with baby boom children who had become of school age, so college graduate women were assured an open market despite age, marital status, and family status. At the same time, colleges and universities were expanding at a rapid rate and so married women were taken on as part time instructors and full time research associates. Clerical slots and service occupations were expanding, and women with high school degrees found many available jobs.

However, employment conditions are now undergoing rapid change. There will be a reversal to this demographic pattern in the 1970's. The birth rate is now declining, the age at marriage is creeping upward, and the time interval between marriage and childbearing is widening. In the 1970's there will be more young unmarried women or childless married women seeking jobs, at the same time married women with school age children will be very numerous, for they will be the baby boom females grown to maturity. All of these groups will be pressing for jobs. At the same time, as Allen Cartter has shown, graduate schools will be educating large numbers of young people with advanced degrees, but these young people will face a very different job market than the doctorate-holding young people faced during the past 20 years.[5] Up to 1970 the supply of Ph.D's was far below the demand for them in institutions of higher education, but the reverse situation may hold from 1970 onward.

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[5] Allen M. Cartter, "The Supply of and Demand for College Teachers," Journal of Human Resources, Summer 1966, pp. 77-82.

Thus women may find entry into the job market during the 1970's more difficult. As Alice Rossi has indicated,

> "Increased public dialogue on the undesirability of large families and simultaneous shift in policy away from encouraging women to seek significant work in the economy, can have the effect of undercutting confidence in the choice of life goals of a significant proportion of the current younger generation of American women. It would be like putting them in a revolving door and spinning it madly, not permitting them easy entry or significant work *outside* the home, and not permitting them to fulfill themselves in the maternal role *inside* the home."[6]

If our policies in the coming decade send out a message to young women that they should hold back on their fertility when the economy cannot absorb their energies, the society may eventually pay a heavy price for this schizophrenic double bind message. This price may be in alienation, escape into drugs, alcoholism or joyless sex, or an ever greater tendency to live vicariously through their few children than American women are now doing.[7] If women and other groups who have traditionally formed the marginal labor pool do not act now to secure legal safeguards in the employment area, (e.g., in hiring, promotion, transfer, termination,) they may well lose instead of gain ground in the coming years of over, rather than under-supply.

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In this society power equals money: those who control the wealth have the power. Women, for the most part, have no money or independent source of income and in the general society, women have little or no power. Thus it seems evident that in order for women to become more powerful and more influential on a societal level, they must find means of obtaining money themselves, and not through their husbands.

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[6] Alice S. Rossi, "Women in the Seventies: Problems and Possibilities", Keynote speech, Barnard College Conference on Women, April 19, 1970.

[7] *Ibid*.

If women had an independent source of income and therefore more power, the character of their interpersonal relationships would also change. Presently, such relationships as marriage are power relationships because one person has all (or most) of the money/power. If both partners had power, however, it would necessitate their interaction as equals, which is, of course, one of the major goals of the women's movement.

The most obvious way in which a woman can accumulate money/power is for her to enter the job force. The implications of this will be discussed in the next section.

Employment

The goal of sex equality calls not only for an increase in the extent of women's participation in the occupational system, but for a more equitable distribution of men and women in all the occupations which comprise this system. This means more women carpenters, lawyers, and doctors and more men social workers, day-care workers, and secretaries. However, changing the sex typing of such occupations can only be achieved by altering this sex typing long before young people make a career decision. It is in the elementary and pre-school environment that such stereotyping takes place and it is here that they must be changed.

It is not the contention here that all women must work. Rather women who want to do so should have this option open to them on the same basis as do men.

As the women's movement gains momentum and as more women feel the need and/or desire to find fulfillment and satisfaction outside the home, more women will want to enter the labor force. Some people have noted the already high rates of unemployment (see Impact of Sex Role Discrimination on Society), pointing out that there are scarcely enough jobs for men and that the job market could not absorb many more adult women. Some people see women as competing with minority men for the same jobs, and feel that because the men must support families, the men should get the jobs.

Thus, there are two seemingly irreconcilable sets of facts: there is a limited, finite number of jobs available and there are a greater number of people who want/need those jobs. One implication of this is that the present labor system needs to be revamped.

One solution may be that societal institutions in which people are employed would re-evaluate their employment structure and rewrite job descriptions to allow for more job slots, each of which will require fewer work hours per week (e.g., 25-30 hours or 3 or 4 day work weeks). In effect, people would work what is now considered "part time" but the new structure will create more jobs so that more people, e.g., women and minority men -- will be able to work.

If people are working less, they will of course have more leisure. New leisure time activities and facilities will create new jobs, all of which also can be included in the total job pool.

Education

The educational system is one of the main contributors to sex-role stereotyping. Groups of concerned parents and teachers are already demanding change in this area.[8]

Efforts are being made to make teachers and students aware of textbooks which tend to perpetuate the old stereotypes.

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[8] Sexism in Education, edited by Emma Willard Task Force on Education, Minneapolis, Minnesota, 1972.

The accomplishments of women, which have traditionally been left out of both literature and history courses, are now being brought to people's attention via women's studies program. Hopefully such remedial history and literature courses will not be necessary in the future because the writers of textbooks will begin to include the contributions of persons of all races and both sexes rather than limiting their perspective to the white male.

Vocational guidance programs based on the person's skills and abilities rather than on prescribed sex roles are beginning to be developed.

Demands are being made that team sports, which traditionally provided boys with excellent opportunities to develop physical prowess plus scholarship opportunities, be opened to girls. In sports areas where girls obviously cannot compete with boys, separate programs should be opened for them and supported as well financially as are the boys programs. In addition, new kinds of activities which focus on the development of individual capacities rather than on competitiveness are urgently needed.

A group of concerned professional women in the social service and recreational fields have drafted a statement (in Minneapolis, Minnesota on February 1973) calling for more equality in leisure time activities. They stress, for example, the need for girls and women to be encouraged to develop physically their bodies and the need for them to have access to equipment and facilities to do so.

Courses are slowly being organized which focus on life skills for both boys and girls, rather than on home economics and child care for girls and industrial arts and mechanics for boys. This will decrease burdensome and unhealthy dependence as well as allow for parental role substitutability as adults.

This kind of preparation for children could ease the adjustment to the crises in adult life. Illness, separation due to the demands of a job or military service, divorce or death might be less traumatic if such equivalence and substitutability were a part of the general definition of the adult role.

As more men enter the pre-school and elementary teaching area, their presence in the lives of very young children could help dispel their expectation that only women are in charge of children, that nurturance is a female trait.

Political Implications

It has been predicted that as women begin to play a more important role in political decision making, their explicitly feminine qualities would tend to ameliorate militarism, introduce more compassion into such fields as health care, housing and education, and render government more humane. While it is true that the life experiences of the woman may cause her to develop a priority of values different than that of the males, as life experiences of men and women become more similar, these differences may disappear. If, on the other hand, these differences in value systems are seen as a function of purported innate male - female differences, then this argument is described by feminists as containing a sexist seed. As Gloria Steinem has said, "The Truth probably is that women are not more moral, they are only uncorrupted by power."[9]

What seems certain, however, is that as women's groups gain strength and unite in efforts such as that of the Women's Political Caucus, more women will undoubtedly be elected to offices at all levels of government. In addition, such organizations of women could be expected to become more active as lobbyists for issues in which women now have a special interest such as health care, day care, education. Legislation will no doubt feel increased pressure to deal with these issues.

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[9] Gloria Steinem, "Politics," Time Magazine, March 20, 1972, p. 34.

The demand for equality, not domination, is immensely complex and complicated. True equality between autonomous partners is hard to achieve in any relationship even if both partners are of the same sex. The balancing of roles, obligations, and privileges without the traditional values to fall back upon is an extremely difficult task. If the goal were simply to exchange one dominant group for another, the goal would be easier to visualize. To create a society in which power and responsibility is a function of the situation, the task, and the skill required rather than of the prescribed role of the person, is a most difficult undertaking. What is certain is that such a society will not even be approximated by proclamation or decree but only through a multitude of concrete steps, each of which may seem insignificant by itself, but all of which add up to the social blueprint for the general goal.

Bibliography

The following references are pertinent to the areas discussed in this chapter. Check the annotated bibliography at the end of this book for additional references and annotation of those mentioned below.

Brenton, Myron, The American Male, Coward, McCann, Inc.: New York, 1966.

Farrell, Warren T., "The Resocialization of Men's Attitudes Towards Women's Roles in Society".

Rossi, Alice S., "Women in the Seventies: Problems and Possibilities". Keynote speech, Barnard College Conference on Women, April 17, 1970.

A Riddle

A man and his son were in an auto accident. The man rushed his son to the nearest hospital emergency room. However, the son could not be treated by the doctor on call because the boy was the doctor's son. What was the relationship of the boy and the doctor?

IMPLICATIONS OF THE CHANGING ROLES
OF WOMEN AND MEN
FOR THE HUMAN SERVICES

ANSWER: The doctor is the boy's mother.

IMPLICATIONS OF THE CHANGING ROLES OF WOMEN AND MEN FOR THE HUMAN SERVICES

The effects and implications of sex-role stereotyping are felt acutely within the human services. Human service practitioners feel the impact of that stereotyping both personally and professionaly, yet in subtle ways they often transmit and foster the societal values which enhance sexist behavior. In the following section, these aspects of the relationship between sex role stereotyping and human service practice will be discussed. Further, consideration will be given to strategies for elimination of sexism within the helping professions.

Effects of Sex Role Stereotyping on Human Service Practice

Impact of Sexism on the Client

Who are the clients? How are they defined? What are the problems for which they come to us for help? What are the solutions that human service workers offer? All of these questions need to be addressed from the standpoint of the influence of sex role stereotyping and the consequent oppression that victimizes all persons in our society.

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More women than men are involved as clients in counseling and therapy. Phyllis Chesler states: "During the 1960's, women in psychotherapeutic treatment outnumbered men by a ratio of three to two. Two-thirds of all adult patients in community mental health centers are women."[1]

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[1] Phyllis Chesler, "Women and Madness", p. 110.

Are these women really sick or are they assuming or accepting blame for not being able to adjust themselves to sex roles that are no longer appropriate or useful? Are they internalizing the problems to the point where they are willing to be diagnosed as mentally ill? Phyllis Chesler suggests that diagnosis is related to the degree of acceptance of the sex role. She says,

> When and if women who fully act out the female role (who are maternal, compassionate, self-sacrificing) are diagnosed or hospitalized, it is for "depression", "suicide attempts", "anxiety", and "paranoia". When and if women who reject the female role (who are angry, self-assertive, or sexually aggressive) are diagnosed or hospitalized, it is for "schizophrenia", "promiscuity", or "lesbianism".[2]

There has been much discussion of late of "the empty-nest syndrome." This syndrome, which occurs in middle-aged couples (and particularly middle aged mothers) whose children have grown and left home, often results in depression for which therapy or counseling is sought. It occurs most frequently with mothers who have over-invested in the mothering role and/or who do not work outside the home.[3] One reason this is so is that a woman whose self-esteem is so tied to her role of mother finds that when that role becomes less demanding and less useful--e.g., when her children are no longer living at home--she has no way in which to validate herself. She has become so totally involved with her children that she has not cultivated other sources from which to derive fulfillment; she has little or no self-esteem and finds her source of external validation gone. Thus she becomes depressed, sometimes to the point of requiring hospitalization.

Because this symptom generally occurs at a time when a woman is going through (or has gone through, or soon will go through) menopause, her depression is often characterized as being physiological in nature -- just as earlier depression or mood swings may have been explained away because they were "caused by the menstrual cycle." Pauline Bart found, however, that these depressions were not merely products of physiological changes. Rather, the generally low self-esteem which is typical of women in this society, plus the loss or impending loss of a significant role were found to be related causally to middle-aged depression.[4]

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[2] _Ibid_., p. 111.

[3] Pauline Bart, "Mother Portnoy's Complaint".

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It is not the intent to imply here that only women have problems for which they are seeking help; social workers, clergymen and psychiatrists all have male clients who are involved in therapy alone and/or jointly with their wives. However the initial request for service is usually made by women, and as stated before, more women are involved in psychotherapy than are men. Perhaps the reason for this is that in this society it is more acceptable for a woman to be "dependent," to need and to ask for help. Men receive a message that they are required to be so strong and independent that they cannot ask for -- or indeed often cannot admit to themselves -- that they need help.

> Exercise: Have students/group members contact social agencies (listed in social service directories) and survey intake workers about who in a family makes the initial call for service and what is stated as the problem.

Women not only assume responsibility for getting help for their families but are also willing to assume blame for family problems. Women often feel that in some intangible way they have caused the problem (perhaps by being away from home too much, by working, by not having enough patience with their children or husbands, etc.,) and it is their job to solve the problem. Therapists often unwittingly feed into this kind of illogical thinking by doing such traditionally accepted things as:

-working only with the woman toward solving a marital problem.
-working with the mother and/or mother and child toward solving a parent-child problem.
-helping a woman to "adjust" to a difficult situation by reinforcing behavior in which the woman sacrifices her own best interest for the sake of maintaining the marriage and the family

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[4] Ibid.

Dr. Jesse Bernard has studied married couples extensively and reports her findings in *The Future of Marriage*. "She found that *in every marital union, there are two marriages, his and hers*. *And his is far better than hers*."[5] Dr. Bernard indicates that housewives suffer more breakdowns and experience more depressions than either married or unmarried women who work outside of the home. She further indicates that this is just the reverse for men. In other words, marriage seems to have a beneficial effect on physical and mental health of men whereas "housewifery" is detrimental to women.[6]

Further, she notes that there appears to be a "housewife syndrome" in which women suffer nervousness, inertia, trembling hands, headaches, dizziness, and heart palpitations. However, few of the women experiencing these symptoms report that they are unhappy in their marriages.[7] Another revealing fact is that, according to Dr. Bernard, children rarely bring additional happiness to a marriage. Rather, children are a strain and a source of conflict between the parents.[8]

The implications of all of this are clear: women suffer psychologically from the rigidity, the limitations, and the discrimination produced by sex role stereotyping. If the client happens to be a poor, single mother she is doubly victimized by sexism. When she fully adjusts to the sex role stereotype and stays home to be a mother to her children, at best she is characterized as lazy, lacking initiative, and content to depend upon public welfare. At worst, she denies her children adequate food,housing, and health care because the assistance level merely provides subsistence and is not adequate. When she rejects the sex role stereotype she is guilty of"not mothering"her children. Since adequate child care is not available she often must leave her children during her working hours in sub-standard child care environment.

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[5] Frieda Engels, "Women in Social Work: History, Development and Feminist Issues," p. 25.

[6] *Ibid*.

[7] *Ibid*., p.

[8] *Ibid*.

Johnnie Tillmon, chairperson for the National Welfare Rights Organization, states:

> Welfare can happen to anybody but especially it happens to women. That's why welfare is a women's issue. For a lot of middle class women in this country, Women's Liberation is a matter of concern. For women on welfare, it is a matter of survival.[9]

Because human service workers come in contact so frequently with women who are experiencing psychological or emotional problems, the workers are in a position to help women make significant changes in their own lives and in the nature of social and political structure. Instead of this, however, there has been a primary emphasis on helping individuals to adjust to the existing social system and prevailing institutions. Broverman, et.al., in the study of "Sex Role Stereotypes and Clinical Judgements of Mental Health" clearly demonstrate that mental health clinicians adhere to an "adjustment" notion of mental health. "...Health consists of a good adjustment to one's environment."[10]

Practitioners have tried to help clients understand their own personalities so that they could make the behavior modifications required for more satisfactory social adjustment. This has been so even in cases where it is clearly the social environment which has needed modification! In fact, there is strong evidence that clinician's own culturally defined biases about women lead to the development of stereotypes which may well become self-fulfilling prophecies. Instead of helping clients to realize full potential clinicians may be actively limiting women by maintaining a double standard of mental health.

In support of this point, Broverman and others make the following observation:

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[9] Johnnie Tillmon, "Welfare is a Woman's Issue", p. 111.

[10] Inge Borverman, et.al., "Sex-role Stereotypes and Clinical Judgements of Mental Health", p. 6.

> The clinician's concepts of a healthy, mature man do not differ significantly from their concepts of a healthy adult. However, the clinician's concept of a mature, healthy woman do differ significantly from their adult health concepts. Clinicians are significantly less likely to attribute traits which characterize healthy adults to a woman than they are likely to attribute these traits to a healthy man.[11] (See Introduction for specific examples.)

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Sex role stereotyping also has many adverse implications for the mental health of men. In a study of a group of middle class children in the upper elementary grades, it was found that the boys who scored high in sex-appropriate behavior -- (that is, those boys who were the most masculine in their outlook and behavior) -- were also the ones who scored highest in anxiety. The researchers speculated that striving to maintain a masculine role is for the boy of this ages group stress enough to be associated with manifest anxiety.

If the need to adhere to strict masculine stereotypes produces considerable stress in the young boy, it most certainly produces a certain amount of anxiety in the adult male. These stereotypes reinforced by all facets of our society serve as a constant reminder of the male's need to measure up, and the possibility of his failure to do so.

The very insecure male may actually compulsively pressure his sons to manifest overtly those qualities associated with manliness such as toughness, excellence in sports; aggressiveness to a degree that he feels he himself had never managed. Dr. Gertrude M. Hengerer, executive director of the Family Service Association of Palo Alto and Los Altos, California, states that:

> ...when too much stress is placed on a boy's being masculine, when he's made to feel that he must live up to an image of masculinity harking back to the rugged pioneer, then he tends to wind up disorganized and helpless. The push to exaggarated masculinity breeds anxiety; anxiety breeds passivity.[12]

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[11] Ibid., p. 5.

[12] Myron Brenton, The American Male.

In his book, The American Male, Myron Brenton outlines two major dilemmas facing the American male:

> 1. How to reconcile the sedentary over-refined present, which is marked by an extreme lack of physical challenges, with the age-old image of the male as hunter, hewer of wood, and drawer of water -- a male who, in short, establishes primitive contact between himself and his surroundings.
>
> 2. How to reconcile the supposedly democratic present, with its emphasis on equal rights for women, with the age-old image of the male as provider, protector, and possessor, -- a male who, in short, is given unquestioned sanction to exercise his patriarchial duties and prerogatives.[13]

Men tend to deal with these dilemmas by submerging themselves ever-deeper into their work and into a frantic pursuit of so-called masculine leisure-time activities.

The relationship between work and the masculine identity is graphically illustrated by the numerous cases of men treated in family agencies who have been brought to the point of immobilization by the loss of their jobs or even by a temporary setback or lull in their career. Men may suffer terribly from the death of a loved one, or the break up of a marriage, but they often react much more drastically when faced with the crisis of unemployment.

Institutionalized Sexism within the Human Services

Margaret Adams in "The Compassion Trap" states that:

> Both family and professional committments incorporate the insidious notion that the needs, demands, and difficulties of other people should be woman's major, if not exclusive, concern and that meeting these must take precedence over all other claims.[14]

She further states that the functions and skills of both human service workers and home-based women are invariably seen as valuable only when their temporary absence results in disruption and malfunctioning, in either the small family or larger society.[15]

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[13] Myron Brenton, The American Male, p. 16.

[14] Margaret Adams, "The Compassion Trap," p. 559.

Social work and counseling in our society have been regarded as acceptable vocations for women outside the home. They involve such activities as helping, nurturing, serving -- all of which women are supposedly able to do well, all of which are involved in woman's "primary vocations" as homemaker, wife, and mother.[16] These professions traditionally have been open to women. The notable exception to this is the ministry. However, even in the church a tremendous amount of the work is done by women (although usually on a volunteer basis).

The helping professions are recognized as relatively low status professions. Is low status attributed because there is no measured output and profit in the market place, because the helping professions are considered suitable for women, or because nurturing, helping, serving are valued ambivalently in our society?

Exercise: Have class/group discuss their responses to this question. Whatever the reason, womens' concepts of themselves as homemakers or as members of the helping professions are not always good. The members of these traditional female professions have naturally engaged in efforts to upgrade their status. One method women in the helping professions have used for enhancing their status has been to encourage more men to enter counseling, social work, and related fields, and once the men arrive, to elevate their position to managerial and supervisory posts. Financial encouragement as well as status differentials within the professions are granted to ensure that men will remain in the field. C. Bernard Scotch compares salary and upward mobility patterns of male and female social workers. His discussion outlines clearly discriminatory practices.[17]

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[15] Ibid., pp. 559-560.

[16] Chafetz, "Women in Social Work," p. 13.

[17] C. Bernard Scotch, "Sex Status in Social Work: Grist for Women's Liberation," pp. 4-5.

Sex in large part determines for women their choice of profession and their position within their profession. By far the majority of mental health and social welfare agencies and clinics are administered by men. In education for these professions, women are encouraged to enter "...caretaker-therapist roles, as opposed to administration, research, community development, and planning positions."[18]

Thus, women in the human services find themselves in work situations which closely parallel their position in the male-dominated family. In fact, it often seems that interpersonal relationships within social agencies are characterized by the family model, with the father-manager-supervisor, the mother-caretaker-supporter-therapist, and the child-client-patient. Or, as Cordell Thomas has put it, "The Social work house is divided along sexual lines which conform to societal roles."[19]

Strategies for Elimination of Sex Role Stereotyping

If one accepts the argument that sex role stereotyped behavior is learned, then relearning can take place. Such learning and teaching become important tasks for the professional in the human services, because the maintenance of stereotypic thinking and feeling limits the capacity of both women and men to realize their full potential as human beings. The human service practitioner has several ways in which she/he can work to eliminate or at least minimize the effects of sex role stereotyping. They include:

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[18] Jane Hauptman, et al, Social Welfare Forum, p. 217.

[19] Cordell Thomas, Social Welfare Forum, p. 233.

1) becoming aware of her/his own sexist ideas and attitudes so as not to impose them unknowingly upon her/his clients or unwittingly reinforce sexist behavior.
2) becoming aware of unconscious institutionalized sexist policies and practices in human service institutions.
3) helping males and females to develop their abilities and to live more creative and fulfilling lives.
4) social and political action within the agency, the human service community, and the general society.

Becoming Aware of Sexist Attitudes

Sexism is, as Sandra and Daryl Bem have characterized it, a "non-conscious ideology." They explain: "...We remain unaware of our assumptions because alternative beliefs about women go unimagined."[20] Understanding this concept is at the very base of attempts to come to grips with the problem of sexism in its many forms.

The non-conscious ideology of sexism which so limits women also restrains men.

> The socialization of the American male has closed off certain options for him too. Men are discouraged from developing desirable traits such as tenderness and sensitivity, just as surely as women are discouraged from being assertive and too bright. Boys are encouraged to be incompetent at cooking and child care just as girls are urged to be incompetent at mathematics and science.[21]

Our sexist system has hurt men as well as women forming them into molds which may be at variance with their basic temperament. Men who are not aggressive worry about their virility just as strong women fear being characterized as "controlling females." Only if this pervasive ideology can be brought to conscious awareness will human service professionals ever be able to eliminate sexist practices as they affect the helping services at the interpersonal, social policy and action levels.

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[20] Sandra and Daryl Bem, "We're All Non-conscious Sexists."

[21] Ibid., p. 115.

Case Example: Following are two case examples which illustrate the non-conscious ideology of sex role stereotyping. Read the case in the left-hand column first. (Cover the second column if that facilitates reading only one case at a time.) Consider the questions below. Then read the case in the right-hand column. Reconsider the questions.

Case I

Marcia and Jack Smith are both social workers with advanced degrees. They graduated from the University in the same class and both worked in their field for 5 years. At one point in their lives, they both wanted to move to a different environment to gain a different kind of experience. Jack was offered a job as an administrator of a large county welfare department, but because the agency had a policy against nepotism and there were no other social agencies in the area, Marcia would have been unable to work. Therefore, Jack turned down that job offer. He finally selected a less well paying job in a community in which Marcia was also able to find work. Marcia secured a good part-time job in an agency close to her home. She was able to arrange her hours to coincide with her 6 year old child's school schedule.

Case II

Mary and David Jones are both social workers with advanced degrees. They graduated from the University in the same class and both worked in their field for 5 years. At one point in their lives, both wanted to move to a different environment to gain a different kind of life experience. Mary was offered a job as administrator of a large county welfare department, but because the agency had a policy against nepotism and there were no other social agencies in the area, David would have been unable to work. Therefore, Mary turned down that job offer. She finally selected a less well paying job in a community in which David was also able to find work. David secured a good part-time job in an agency close to his home. He was able to arrange his hours to coincide with his 6 year old child's school schedule.

Questions to consider:

1. Was there any evidence of sexist thinking and/or behavior in this case?
2. How do you feel about the decisions made by Mr. and Mrs. Smith? (Mr. and Mrs. Jones)?
3. Did you have a different reaction to the second case?
   - -on an intellectual level?
   - -on an emotional level?

Human service practitioners need to become aware of their own sexist biases if practice is to be nonsexist. If they are not aware of these biases, workers can transmit them to clients and can unwittingly reinforce sexist behavior which can stifle the client's growth.

One method for bringing sexism to personal consciousness that has been effective is the "consciousness raising group." The importance of these groups for the women's movement cannot be overstressed. The single sex group offers opportunity for increased awareness that cannot be duplicated in individual study, either intellectually or emotionally. Seldom are opportunities available to share experiences, fears or conflicts with others of the same sex in a nonjudgmental environment. Neither women nor men have been encouraged to form intimate relationships for sharing feelings with others of the same sex. Women especially have traditionally been isolated from each other in their homes. They have gotten together informally around homemaking issues and formally in organized task-oriented groups such as the League of Women Voters, but not to focus on themselves as women. In their passive dependent roles women have looked to their husbands for identity. For a woman to focus on herself is in direct conflict with the caretaker's role, and often elicits feelings of guilt. Men have not fared much better in this respect, although employment outside the home has facilitated more contact with other men than women experience.

Challenging stereotypes and sex role definitions also necessitate learning of new definitions of self -- of "womanness" and manness." This is an evolving process which is by no means conflict-free. It is one thing for a person to say that sexism ought to be eliminated and quite another to embark upon a meaningful personal examination of the way in which sex role stereotypes have molded one's life. Currently, women are being encouraged to develop new role definitions for themselves. This is not the case for most men. Even when men recognize the need for new modes of behavior, it is difficult to relinquish new modes of interaction when such patterns have yet to be developed or widely accepted. Sex roles have been learned. Unlearning and developing new behaviors is difficult and requires support from others.

Consciousness-raising groups also encourage the realization among members that personal problems are not only personal but group- and class-related, and therefore in the broadest sense political. This realization leads naturally to attempts to seek political solutions. Until individuals recognize their own oppression, they are unable to participate in effective social action and social change processes.

Consciousness raising groups need not be limited to women or human service practitioners. Clients, men, and individuals not in the human services can also grow and change personally as a result of involvement in CR groups. This kind of group experience might be recommended to clients as an adjunct to psychotherapy. (For an account of such groups aimed at raising men's capacity to deal with this issue, see Ms. February 1973, "Men: Guidelines of Consciousness-Raising.")

> Exercise: Consider the following: In what ways do I benefit from sex role stereotyping? What aspects will be hardest for me to give up?

Helping Clients in Non-Sexist Ways

From the material presented earlier in this chapter and in the preceding chapters, it is clear that sex role stereotyping is detrimental and crippling for both women *and* men. Human service workers who continue to reinforce this stereotypic behavior or who continue to help both male and female clients *adjust* to the pressures created by sex role stereotyping are not really helping clients to find healthy, creative, and workable solutions to their problems.

A major step which counselors, social workers, clergymen, and other human service workers must take is to *actively begin to explore with clients social roles and life styles that provide greater opportunities for self-fulfillment than do traditional roles*.

1. *MOTHERHOOD* Much information has been presented which shows that parenting is no longer a full time job for a woman, that for half her adult life, a mother's children are not in the home, that women who are *totally* involved in being mothers have many more physical and psychological problems than do other women. The implication of this is clear: women must be helped to find other avenues for gratification and fulfillment.

As girls mature, their teachers, doctors, counselors, parents and friends must encourage them to develop all their talents and capabilities, not just nurturing care-taking capabilities. Young girls must be valued for their intellectual and physical abilities just as boys are.

As women enter college and/or training for future vocation, they must be encouraged by all human service professionals and educators to choose careers which fit with their abilities, not with the stereotyped ideas of what women *ought* to do.

As women begin to think of marriage and families, they must not feel pressure to have children if children are not wanted. Further, women must be helped not to feel guilty for desiring to work or to be involved outside the home for their own satisfaction -- and in fact should be encouraged to do so.

2. MARRIAGE Though some might disagree, it is the contention here that marriage is still a viable institution, but is one in which changes need to be made. Traditional marriages in which the partners are expected to do certain jobs and to behave in prescribed ways with respect to each other need to be modified.

Human service workers who deal with married couples will probably become involved in helping marital partners or engaged couples work out an equitable and satisfying balance. They might help the clients to work out a formal contract or an informal arrangement about the expectation within the marriage.

Both men and women will profit from this kind of evaluation since, if it is done well, both partners will be sharing the work equally and neither will have all the unpleasant responsibilities. Jobs will be taken on the basis of who can execute them the most efficiently, who wants them, etc., and not on the basis of sex.

When this kind of evaluation is made, everything must be talked out and made explicit. In an atmosphere of open communication, there should be no need for passive resistance (e.g., shirts left unironed for weeks) or open hostility. It may be that after discussing it openly, partners will decide to divide responsibilities along traditional lines. If they have made a conscious decision to do this, if they have examined their feelings and abilities honestly, and if it fits for both of them, this balance will still be far different than in a relationship in which responsibilities are divided traditionally because that is the way they "should" be divided.

Sometimes men feel that if marriage contracts were re-evaluated, there would be nothing in it for them. However, this is not so. Sex role stereotyping necessitates that the male be "head of the house," that he support his family, and implies that he is a failure if he cannot do so "adequately." If marriage roles can become more flexible, the male too can have choices about how he wishes to use his time. It might be that the wife would support the family or that they share a job.

It is the role of the human service worker to help the partners negotiate and establish the new contract or balance. The worker must strive to do so without imposing any of his/her biases and must help both partners to see where and how they are accepting sex role stereotyped behaviors without questioning them.

> Exercise: One technique human service workers might use with their clients is to ask each partner of a couple to make a collage depicting their view of their mate or perspective mate. These colleges can then be used as a tool to explore the unconscious or unverbalized expectations and feelings about each other.

3. ALTERNATIVE LIFE STYLES In this society, people are expected to be married. Women especially are socialized from childhood on to "get a man," and are considered odd, or failures if they are not married. In fact, in our society, we train girls to be wives, but boys to be men. Human service workers have helped perpetuate this phenomenon by encouraging women who are married to stay married and single women to get married. This is unfortunate because marriage is not for everyone. Human service workers must become more aware and accepting of this fact. They must be able to accept different life styles and sometimes might encourage people to try different living arrangements. Some of these might include:

Remaining single

Man and woman living together

Communes -- single sex or male-female

Single parent families

Homosexual relationships

4. EMOTIONS In the past, women have been reinforced for expressing emotions and for dependency. Men, on the other hand, have had to be aggressive, independent, stoic and "unemotional." Neither is a complete picture of a human being and both men and women have suffered from having to withhold or keep from awareness some of his/her feelings. Professionals who are helping people to examine and realize their full potential must be cognizant of this. They must help people of both sexes become aware of their feelings and help them to express these feelings in positive healthy ways.

> Exercise: One of the best tools for helping students or practitioners incorporate the ideas presented above is to role play interviews. Sample situations to be role played are included at the end of this chapter. Alternatively, the class or group might think of situations from their own experience. The situations may be role played twice, once from a traditional counseling point of view and once from the new non-sexist point. The class or group should discuss the role plays after they are done.
>
> Exercise: Plan community workshops and seminar sessions for employers and school placement officers to explore the job opportunities and avenues for career advancement for women.

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If women are to assume new roles, they must become more assertive and more responsible for themselves. Since society rewards passive-dependent behavior in women, major efforts are required to bring about more assertive and self-fulfilling behaviors. Behavior modification techniques may be helpful in learning and teaching new behaviors. Reinforcement for the learning of assertiveness would include positive verbal support. Women's support of each other in their efforts to learn new behaviors that challenge stereotypic misconceptions is essential.

> Exercise: Tape the first several sessions of a class or any group of males and females. Count the number of times women talk and the number of times men talk. Were the women's statements:

1) supportive or elaborative responses to statements made by men?
2) requests for elaboration or clarification?
3) previously unstated ideas?
4) if they were previously unstated ideas, were they supported by other participants?

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As human service workers become more and more aware of the issues involved in the women's liberation struggle and the feminist movement, they are forced to re-examine themselves and their human service practice. One of the crucial issues facing them is discussed in The Radical Therapist.[22] They question whether women have any individual problems or individual solutions or whether in fact, one woman's problems are every woman's problems and that they are political and social in origin. If only the latter is true, then psychotherapeutic intervention on the individual level can merely help a woman adjust to a bad situation. Social and political action would be the only useful solution. If, however, there is an element of truth in both sides of the issue, human service intervention must proceed on several levels. To look only at the individual's psychic malfunction is to be blind to the social context and external pressures upon her/him; to look only at the socio-political situation is to neglect the psychological impact of years of socialization in a sexist society.

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Developing a directory of feminist counselors, caseworkers and therapists, both male and female, for use in making referrals would help counselling to become liberating rather than oppressive.

Recreation

In recreation and community centers, groups which encourage males and females to explore activities normally limited to people of the opposite sex are urgently needed. Inclusion of more active sports programs for girls, and arts, crafts, cooking, and modern dancing experiences for boys would be a beginning. Bringing speakers and offering space for groups interested in sex role stereotyping is also important. However, these programs cannot expect to attract large numbers of people immediately until a climate is created which is conducive to reaching out and exploring patterns other than the traditional. This means that staff people should constantly strive to create an atmosphere where teamwork and complimentarity rather than separation of males and females is fostered. Limiting arts and crafts, sports or other classes and activities to one sex should be avoided. Such segregation often reinforces sex-role stereotypes and deprives the participant of valuable chances to learn complimentary modes of interacting with the members of the opposite sex in a variety of situations.

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[22] The Radical Therapist, Ch. III.

Policy Making and Administration

If persons in policy making positions and in administration are also to begin to deal with sexism, it is important that both they and their staffs become sensitized to the issues involved. In-service training in the area of sex role stereotyping is a must for human service workers at all levels.

Recruitment, hiring and advancement policies should be examined to discover why so few women are in policy making and administrative positions.

Policies of the agencies should be examined for sexist implications. For example, job training programs should not favor one sex over another. Separate is not equal. There should be no need for a separate job training program for women.

All types of social service programs should be open to men and women on an equal basis. Welfare regulations which favor individuals solely according to their sex ought to be abolished and replaced in all cases with criteria relevant to the program. Regulations by any agency which attempt to dictate the type of family unit or life style a person must choose, should be examined carefully for they serve to impede the development of living patterns which may be more relevant in our evolving society. Care should be given so that such regulations are not written into programs currently being evolved.

Funds and personnel to create supports in our society for persons attempting to develop alternative non-sexist living patterns are urgently needed. The importance of quality child care not only for the well being of a child but also for that of the mother, has been well documented. Halfway houses for women and their children or women seeking divorce or separation is another such unmet need. This type of facility could begin to deal with the largely ignored but rapidly increasing phenomenon of the runaway wife. A similar halfway house for men who are being forced to leave their homes during separation and divorce is also needed.

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Community organizers should be aware of the kinds of roles they assign to volunteers in their organizations.

Do they find that the women are not involved in policy making but rather are consigned to making coffee, shuffling envelopes or running the office machines?

If the organization with which they work has officers, has a woman ever been president

More telling, has a man ever been a secretary?

What actions on the part of the organizer have tended to foster the acceptance of stereotyped roles?

What actions would tend to reverse this?

Is the volunteer time of a woman as highly valued as that of a man?

Are activities and projects planned at times when it is impossible for working men and women to participate?

Issues and subjects around which the groups organize also needs examination for ways in which they could contribute to an elimination of sex-role stereotyping. For example, consumer advocate groups might begin dealing with barriers women face in obtaining credit.

Political and Social Action

The helping professions need to develop creative links with the women's movement. Human service practitioners have knowledge and data that would be valuable to the women's movement, especially in their efforts to relate the special needs of individuals to social policy development and political action. For example, the development of adequate child care services is currently a crucial social policy issue. Knowledge about the developmental needs of children must be translated by practitioners into services to fill these needs.

In addition to working for change within the human services, we must also work for change in related and supporting services and institutions such as child care, elementary and high schools, and client self-help organizations. In order to do this effectively, assertive consultation and advocacy roles must be assumed by the individual practitioner. In the beginning stages of such efforts, little help or support will be forthcoming from one's agency. At this point the importance of theoretical and practical links between one's interpersonal skills and methods of community organization and political action is paramount.

Dealing with Sexism in Agencies

Developing strategies for dealing with sexism in social welfare and mental health agencies must begin with a recognition of the self-depreciation that characterizes a great many women, including those in the helping professions. Self-depreciation helps account for and feeds into the continual deference that women practitioners pay to male co-workers.

Organization by feminists and/or anti-sexists for equality in competition for power, control, and influence within the human services is essential. Development and support of inter-agency and community wide conferences and colloquia on the subject of sexism in the human services would be an important beginning. Other strategies for change include:

1) efforts to insure that women be represented equally at all levels of decision-making within professional organizations.
2) urging professional organizations to invoke sanctions against member organizations which discriminate in any aspect of employment.
3) monitoring the curricula and practices of human service educational institutions for sexist biases. Materials on the implications of sex role stereotyping need to be included in such professional educational programs.

There will be a long, hard cultural, political and legal battle before any approximation of equality for all races, for women and for men in this country is attained. The human service professional is in a position to play a significant, constructive role in this struggle.

3 Case Examples for Role Playing

Background Data: The Wright Case

Mrs. Wright contacted the Family Service Agency because she was feeling mildly depressed, anxious, and apathetic. She stated that she had no energy and consequently was not getting out of her home, seeing her friends, or participating in the women's organization of which she is a member.

Mrs. Wright, a woman of 46, has three children. Her oldest daughter is married, her middle daughter is at a college in another state, and her son will be entering the same college in a month. Mr. Wright is a successful business man who has invested a great deal of time and energy in his work.

Mrs. Wright was seen initially in intake, at which time she discussed herself and described her problems, as presented above. At the second interview, the Wrights were seen together. Both Mr. and Mrs. Wright verbalized their feeling that their marriage was basically a good and comfortable for both of them. Mr. Wright, however, was disturbed by his wife's symptoms. He could not understand her depression or why she should or could not "be the happy wife and mother" she used to be. He was anxious for a return to the family's status quo, in which dinner was ready when he got home, in which his wife would accompany him to parties, etc.

Exercise: Role Play the 3rd Interview

Prior to Role Play

- Read the background data presented above.
- Decide who should be seen for third interview.
  - Mrs. Wright alone? Why?
  - Mr. Wright alone? Why?
  - Mr. and Mrs. Wright Together? Why?

-Have class/group decide on goals for the interview and list them on a board. (Or, the person who plays the worker can decide the goals alone, act on them and then discuss them with class/group after the role play).

After the Role Play

- Have participants discuss the feelings they experienced during the role play situation.
- Have class/group report their observations.
- Some questions to consider:
  - How did the human service worker deal with the relationship of Mr. and Mrs. Wright? With the relationship of Mrs. Wright and her children?
  - Did the worker give Mrs. Wright the message that she should re-adjust to her situation or did she encourage her to make some changes in her situation?
  - If he/she encouraged changes, what kind of changes were they?
  - What kinds of plans were made for future contacts and/or referrals?

Background Data: The Sims Case

Frank Sims, 37, and Joan Sims, 35, applied at the Mental Health Center for marriage counselling. During the past few years, their relationship had become strained, with increasing periods of silent hostility which was exacerbated by Mr. Sims' excessive drinking and Mrs. Sims' nagging demands. Concurrent with the decline in their marriage, Mr. Sims' retail clothing business began to do poorly and is now on the verge of bankruptcy.

In intake, Mr. Sims expressed his feeling of failure at not being able to continue support of his wife and two children in their former life style, and his impatience with himself for not being able to "measure up" in the family business even though he did not particularly like that work. Mrs. Sims does not work, even part-time, because both she and her husband feel it is extremely important for Mrs. Sims to be home when the children, ages seven and nine, return home from school. However, Mrs. Sims feels isolated and bored as she has lost contact with most of her old friends now that she does not have the same financial resources for entertainment.

Questions for discussion

1. What is your diagnosis of this situation?
    - What is involved in the marital problems?
    - What is Mr. Sims struggling with?
    - What are Mrs. Sims concerns?
2. What is the worker's role with the couple?
    - With the husband?
    - With the wife?
3. What is the "traditional" approach to working with this family?
    - How might that be different from the "liberated" -- i.e., non-sex role stereotyped -- approach?

Background Data: The Donovan Case

Characters

Linda Donovan is a 26 year old women. She has been married for eight years. She has three children -- Margaret, seven years old; Timmy, four years old; and Jeff, three years of age. She is in the final stages of a divorce proceeding. At this point in her life she is questioning whether she wishes to continue as the constant caretaker of her children. She wants to talk with a counselor concerning the possibility of relinquishing custody of her children.

James Donovan is a 27 year old male. He married Linda immediately after being discharged from the Army. He had planned to continue his education. However, their first child was born shortly after they married and so he continued to work as a welder, a trade he had learned in the service. He resents deeply his wife's reluctance to continue as full-time caretaker of their children. However, he doubts that he is equipped emotionally or financially to assume total responsibility for their care himself.

Minister or Counselor at a Family Service Agency.

Setting:

James Donovan, Linda Donovan, and the counselor are meeting because the Donovan's want to discuss plans for the custody of the children.

Questions to consider:

1. How did each character feel about the person they portrayed?
2. As a counselor, how did you feel when Linda Donovan indicated she was reluctant to retain custody of her children?
3. How did you deal with these feelings?
4. What are the responsibilities and rights of the mother, of the father, in this situation?
5. What are the rights of the children?
6. Can the rights of all participants be protected? If not, who is usually expected to give up his/her right to self-determination?
7. Was the counselor able to support Linda Donovan in her expression of reluctance to keep her children?
8. Was the counselor able to support James Donovan in his attempts to deal with his feelings about his wife, his children?
9. What do you feel is the responsibility of the counselor in this situation?

Bibliography

The following references are pertinent to the areas discussed in this chapter. Check the annotated bibliography at the end of this book for additional references and annotation of those mentioned below.

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APPENDIX

Appendix I

ATTITUDE QUESTIONNAIRE*

Note: This attitude questionnaire can be used as an evaluative tool for Human Service professionals. One way it might be helpful is to administer it to the class/group prior to beginning training in the area of sex-role stereotyping and after the completion of this unit. The difference in scores might be calculated to show changes in attitude which have occured as a result of training.

DIRECTIONS

Please read carefully

The following survey attempts to investigate counselor attitudes toward women. It consists of 68 statements. You are to react to each statement, indicating degree of support or non-support. The scale and its interpretation is as follows:

Strongly Disagree - Indicates a concerned, strong, negative feeling about the statement.

Mildly Disagree - Indicates less concern, but a still negative feeling about the statement.

Equally Agree and Disagree -Indicates an ambivalent feeling about the statement, to which you cannot give direction.

Mildly Agree - Indicates less concern, but a still positive feeling about the statement.

Strongly Agree - Indicates a concerned, strong, positive feeling about the statement.

Approach the survey in a truthful and candid manner. Try not to qualify and make exceptions to the statements, but rather react quickly to them. Make only one choice per statement, using an X, and don't leave any blank.

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*Patricia Englehart, "A Survey of Counselor Attitudes Toward Women," Unpublished M.A. Colloquium Paper, University of Minnesota, 1968.

			Strongly Disagree	Mildly Disagree	Equally Agree and Disagree	Mildly Agree	Strongly Agree
1.	Nurturance and concern for others are equally important for men and women	1.	( )	( )	( )	( )	( )
2.	In a mature marriage, the man's ego needn't feel threatened because his wife is a successful career woman.	2.	( )	( )	( )	( )	( )
3.	A woman who works full time cannot possibly be as good a mother to her grade school age children as one who stays at home.	3.	( )	( )	( )	( )	( )
4.	Any woman, married or single, should receive the same pay for a particular job as a man would.	4.	( )	( )	( )	( )	( )
5.	A girl's college education is more often wasted than a boy's.	5.	( )	( )	( )	( )	( )
6.	Women tend to respond emotionally, men by thinking.	6.	( )	( )	( )	( )	( )
7.	The 1962 actions of dental and engineering societies, which have indicated that they would like more women to train for these professions, are beneficial recommendations.	7.	( )	( )	( )	( )	( )
8.	Physical care of aging parents should more often be the daughter's responsibility.	8.	( )	( )	( )	( )	( )
9.	Nothing can be more satisfying to most women than a well kept home, clean and neatly dressed children, and a good meal always ready for their husbands.	9.	( )	( )	( )	( )	( )
10.	Doctors who tell distraught mothers to work part time or go to school are performing a valuable service.	10.	( )	( )	( )	( )	( )
11.	There should be a sex advantage to boys, other things being equal, on the granting of graduate fellowships.	11.	( )	( )	( )	( )	( )
12.	Women with ability should feel a responsibility for using their talents for the betterment of mankind.	12.	( )	( )	( )	( )	( )

		Strongly Disagree	MildlY Disagree	Equally Agree and Disagree	Mildly Agree	Strongly Agree
13. The values and ideals held by women will have more impact on society if women are encouraged to get sufficient education and professional training.	13.	( )	( )	( )	( )	( )
14. Men are meant to lead, and women, except in extreme circumstances, to follow.	14.	( )	( )	( )	( )	( )
15. A married woman with pre-school age children is justified in working simply because she wants to.	15.	( )	( )	( )	( )	( )
16. True love for her family and an active concern for mankind are inseparable for a married woman.	16.	( )	( )	( )	( )	( )
17. Many emotional and adjustment problems in children are primarily due to working mothers.	17.	( )	( )	( )	( )	( )
18. Women should be granted maternity leaves from their jobs on the same basis as men are granted military leaves from theirs.	18.	( )	( )	( )	( )	( )
19. A woman should interrupt her college education to put her husband through school.	19.	( )	( )	( )	( )	( )
20. Choice of college is not as important for a girl as for a boy.	20.	( )	( )	( )	( )	( )
21. Many women have a responsibility to put their humanizing talents to work outside the home.	21.	( )	( )	( )	( )	( )
22. Marriage and children should take precedence over everything else in a married woman's life.	22.	( )	( )	( )	( )	( )
23. Man is traditionally the breadwinner and woman is the homemaker, and we should attempt to maintain a definite role separation.	23.	( )	( )	( )	( )	( )
24. Pre-school age girls should be encouraged to explore and manipulate their environment on the same scale as pre-school age boys.	24.	( )	( )	( )	( )	( )

		Strongly Disagree	Mildly Disagree	Equally Agree and Disagree	Mildly Agree	Strongly Agree
25. Women who work are taking jobs away from men.	25.	( )	( )	( )	( )	( )
26. As a general rule, women tend to minimize their abilities.	26.	( )	( )	( )	( )	( )
27. Courses in math and physics should be considered by more girls than are considering them today.	27.	( )	( )	( )	( )	( )
28. Most women tend to lose their femininity when they perform jobs usually executed by men.	28.	( )	( )	( )	( )	( )
29. The fact that her husband will have additional home responsibilities should not deter a married woman from working.	29.	( )	( )	( )	( )	( )
30. The emphasis on beauty and desirability tend to encourage a premature marriage concern among our teen-aged girls.	30.	( )	( )	( )	( )	( )
31. Mothers of children under three should not work either full or part time unless there is serious economic necessity for so doing.	31.	( )	( )	( )	( )	( )
32. A school district is not justified in making the wife resign after marriage when both she and her husband have been teaching in that system.	32.	( )	( )	( )	( )	( )
33. Going to college to get a husband can justifiably be the prime goal of a girl's college career.	33.	( )	( )	( )	( )	( )
34. Less serious academic and career aims for girls should be understood and accepted by teachers working with girls.	34.	( )	( )	( )	( )	( )
35. Sex stereotypes impede logical career evolvement for many individuals in that sex stereotypes, rather than the abilities and interests of the individual, become paramount.	35.	( )	( )	( )	( )	( )
36. Women should decorate and enhance their homes and leave the larger world to men.	36.	( )	( )	( )	( )	( )

		Strongly Disagree	Mildly Disagree	Equally Agree and Disagree	Mildly Agree	Strongly Agree
37. Love and charity begin in the home; therefore, women with children should stay in the home after marriage and not worry about extending their love and charity beyond.	37.	( )	( )	( )	( )	( )
38. We need more good child-care facilities so that mothers who have a desire to work can do so without worry about the welfare of their children.	38.	( )	( )	( )	( )	( )
39. A single woman should be hired over a married woman, even though the married woman has slightly higher qualifications.	39.	( )	( )	( )	( )	( )
40. Sexually mixed, elective home economics classes and industrial arts classes would be a good idea.	40.	( )	( )	( )	( )	( )
41. Elementary schools should expose girls to wider occupational horizons than the traditional picture of mother in the home that is found in elementary school text books.	41.	( )	( )	( )	( )	( )
42. Women handle routine, detailed, repetitive tasks better than creative and imaginative tasks.	42.	( )	( )	( )	( )	( )
43. A choice between being a wife and mother and working full time is no longer necessary, as the two can be workably integrated.	43.	( )	( )	( )	( )	( )
44. A wife's opinion should have the same bearing upon important decisions for the family as her husband's.	44.	( )	( )	( )	( )	( )
45. Mother substitutes can hardly ever do as adequate a job rearing as the child's own mother.	45.	( )	( )	( )	( )	( )
46. Women should be given advancement opportunities commensurate with their interest and ability, even if it means a man of slightly lower qualifications will be by-passed.	46.	( )	( )	( )	( )	( )

		Strongly Disagree	Mildly Disagree	Equally Agree and Disagree	Mildly Agree	Strongly Agree
47. "An insurance policy to be used only if needed," is a good way for a girl to view her college career preparation.	47.	( )	( )	( )	( )	( )
48. Marriage and children should be viewed as decidedly limiting factors in the career development of girls.	48.	( )	( )	( )	( )	( )
49. One of our greatest untapped resources of competent professionals, in many areas, is women.	49.	( )	( )	( )	( )	( )
50. Married women should not crave personal success, but instead be satisfied with their husbands' achievements.	50.	( )	( )	( )	( )	( )
51. A man should never be expected to do the dishes in other than emergency circumstances.	51.	( )	( )	( )	( )	( )
52. Women who graduate from college and work at least part time have children who are generally more independent.	52.	( )	( )	( )	( )	( )
53. School districts should refuse to hire married women as teachers.	53.	( )	( )	( )	( )	( )
54. Courses in the arts and romance languages should be considered by more boys than are considering them today.	54.	( )	( )	( )	( )	( )
55. Boys need to be educated so that they will be more cognizant of the broader role of today's women.	55.	( )	( )	( )	( )	( )
56. Few women have the fortitude and ability to compete in a man's work world, such as in economics and politics.	56.	( )	( )	( )	( )	( )
57. A man can establish a beneficial relationship with his child by greater participation in the child's physical care.	57.	( )	( )	( )	( )	( )
58. A stimulating, interesting, non-dependent type of wife can be an asset to a marriage.	58.	( )	( )	( )	( )	( )
59. More than one caretaker is likely to be confusing to a year old child.	59.	( )	( )	( )	( )	( )

		Strongly Disagree	Mildly Disagree	Equally Agree and Disagree	Mildly Agree	Strongly Agree
60. The difficulties involved in women supervising men on jobs have been exaggerated.	60.	( )	( )	( )	( )	( )
61. With the exception of work involving considerable physical strength, there isn't an area of work today in which women couldn't make a major contribution.	61.	( )	( )	( )	( )	( )
62. Colleges would benefit by hiring more women staff members.	62.	( )	( )	( )	( )	( )
63. Adjustment to the traditional role of wife and mother should take precedence over utilizing the unique career abilities of a woman.	63.	( )	( )	( )	( )	( )
64. Most men are happier if their wives are dependent and subservient.	64.	( )	( )	( )	( )	( )
65. Girls are overly protected in our culture.	65.	( )	( )	( )	( )	( )
66. Colleges and universities should continue to enforce the anti-nepotism rules by not permitting joint hiring of husband-wife teams, irrespective of qualifications.	66.	( )	( )	( )	( )	( )
67. Women should continue to enter the careers that they have traditionally entered, such as teaching, nursing, library work and social work; to the exclusion of more traditionally masculine pursuits, such as law and engineering.	67.	( )	( )	( )	( )	( )
68. A married woman with children at home should not become involved at the career level of work.	68.	( )	( )	( )	( )	( )

SCORING DIRECTIONS
Attitude Questionnaire

If you would like to take the survey, you can hand score it by following the below procedure. There are five choices for each of the 68 items of which only one should be selected.

Items numbered 1, 2, 4, 7, 10, 12, 13, 15, 16, 18, 21, 24, 26, 27, 29, 30, 32, 35, 38, 40, 41, 43, 44, 46, 49, 52, 54, 55, 57, 58, 60, 61, 62, and 65 are the emergently stated items and should be given the following number of points for each of the five possible choices.

Strongly disagree	Mildly disagree	Equally agree and disagree	Mildly agree	Strongly agree
1 pt.	2 pts.	3 pts.	4 pts.	5 pts.

Items numbered 3, 5, 6, 8, 9, 11, 14, 17, 19, 20, 22, 23, 25, 28, 31, 33, 34, 36, 37, 39, 42, 47, 48, 50, 51, 53, 56, 59, 63, 64, 66, 67, and 68 are the traditionally stated items and should be given the following number of points for each of the five possible choices.

Strongly disagree	Mildly disagree	Equally agree and disagree	Mildly agree	Strongly agree
5 pts.	4 pts.	3 pts.	2 pts.	1 pt.

Note that these items are scored backward.

The highest possible score that can be obtained on the questionnaire is 340 and would indicate an extremely emergent orientation toward woman's role. The lowest possible score is 68 and of course would be very traditional. Scores from 204 to 340 can be considered in the emergent direction and from 204 down to 68 in the traditional direction.

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This book contains a number of articles on sexism in education at the primary and secondary level, consciousness-raising suggestions, a women's liberation mini-course and an extensive bibliography. The women who developed this material are available to do training and can be contacted at the above address.

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States facts about women working: 1) number heads of families 2) number of women with and without husbands present 3) income level. Discusses economic reasons for most women working.

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Ms. Weisstein points out the fallacies in clinical, psychological, biological theories which encourage and rationalize discrimination against women. She shows that social context influences behavior and thus societal expectations and attitudes toward women determine women's behavior.

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This issue of Change's contains a directory of social services available to women in the Twin Cities as well as other articles pertinent to organizing women. Also presented are articles on how to obtain advice and change your name.

"Women Liberation in a Biblical Perspective", YWCA, New York

The working draft of a paper prepared by the National YWCA for use with pilot study groups. The paper considers various aspects of the old and new testaments and raises questions about the biblical treatment and place of women.

"Women and Men", Section III of The Radical Therapist, Ballantine Books, New York, 1971.

A collection of articles and papers which illustrate the "left wing" position of the women's movement.

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Several excellent articles in a variety of areas. Suggested reading.

AUDIO-VISUAL MATERIAL

FILMS

Anything You Want To Be, directed by Diane Brandon, New Day Films, 267 West 5th St., New York, New York. This film is also available through the Minneapolis School System. This film depicts the absurdities and role conflicts that beset a high school girl.

Modern Women: The Uneasy Life, Contact Department of Audio-Visual Extension, University of Minnesota, 2037 University Avenue S E., Minneapolis, Minnesota. One hour film, $5.35 rental. A documentary which explores the feelings of college-educated women about the various roles which are available for educated women today. Interviews are conducted with women who are living the traditional roles of mother and housewife, those who have combined the roles of career woman and housewife, and professional career women. These women discuss candidly the frustrations and satisfactions which they encounter in their different lives. The attitudes of husbands and unmarried men toward educated women are also explored. 16mm sound film, B & W, 90 minutes. Produced by NET - The Public Television Network.

Commission on the Status of Women Students, (University of Minnesota Student Group) Where Am I Now That I Need Me, contact Minnesota Women's Center, 301 Walter Library, University of Minnesota Campus, Minneapolis, Minnesota 55455. This 25 minute multi-media presentation (slides, interpretive reading, live and taped music) is excellent for orienting persons to the dilemma of female sex role stereotyping.

VIDEO TAPES

Sexism in Education Videotape. These videotapes were developed by the Minnesota Resource Center for Social Work Education and the Emma Willard Task Force on Education for educational television.

Videotape #2 contains a presentation concerning sexism in textbooks and a discussion by teenage "National Organization of Women" members on current high school practices.

Sexism in Education Videotape #3 contains a discussion by elementary, junior high and high school teachers, counselors, and aides, of specific ways to combat sex role stereotyping within the schools. These tapes are available on a free loan basis at the Minnesota Resource Center for Social Work Education.

AUDIO TAPES

Counseling: Today and Tomorrow -- AGPA Casette series. U.S. Department of Labor, Womens Bureau.

AUDIO TAPES cont.

Female Stereotypes and Social Change, Cornelia B. Flora, Ph.D., Kansas State University. 3 - 1 hour tapes. Behavioral Science Tape Library.

The New Feminism, Mordeca Pollack, Ph.D., Brandeis University. 3 - 1 hour tapes. Behavioral Science Tape Library.

Psychotherapy and Women's Liberation, Stephanie Miller, MSW, 1 hour tape. Behavioral Science Tape Library.

GAME

Woman and Man, available from Psychology Today Games, Del Mar, California, 92014. $7.95. A sample copy is in Psychology Today, July, 1971.

There are many other audio-visual materials that could be listed. However, most are not easily available in this area. The Minnesota Women's Center, 301 Walter Library, University of Minnesota, Minneapolis, Minnesota, has a large catalogue of these resources. In addition, the Emma Willard Task Force on Education publication Sexism in Education, contains an extensive bibliography of audio-visual aides. These two resources could be most helpful for persons in the Minnesota area.

Public libraries and college and university libraries often have on hand catalogues of audio-visual materials on the subject of women, sexism, or sex-role stereotyping.

In addition, many colleges still have films and tapes purporting to be discussions of basic differences between the sexes. These films were often developed for high school counselors and educators to use with student groups. Many are unfortunately still being used in this way. However, they can also provide excellent insights into the mythical differences between men and women if a skillful instructor can help students recognize and analyze the biased information presented.